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BIBLE SKETCHES

(A CONNECTED SERIES);

OR,

THE STREAM OF TIME.

A POEM.

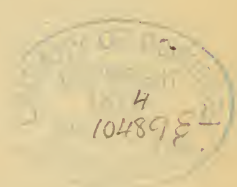
BY

✓
REV. EDWARD CLEVELAND.

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PREFACE.

THE following work was commenced and written for the most part, as a recreation and a means of personal improvement, without any design to publish it. I was studying the Bible, and took this method to familiarize myself with its details and impress it on my own mind. Many persons since, in whose judgment I confide, have thought it would be useful to others, and requested its publication. Numerous friends, in the churches I have served and the schools I have conducted and superintended, have expressed a desire for such a memorial. And as the plan and style of the book are out of the ordinary course; as the Muses were the early instructors of mankind, and have always been considered useful to assist the memory, excite to duty, and please the imagination; and as here is brought together a connected series of the most important facts of history, with remarks for illustration and impression, it is hoped the whole will become useful and acceptable.

EDWARD CLEVELAND.

BATH, N. H., Dec. 9, 1874.

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BIBLE SKETCHES

OR

THE STREAM OF TIME.

CHAPTER I.

CREATION AND FALL OF MAN.

CREATION'S works imply a hand divine ;
One God alone, from uniform design.
His mode of being, reasons well agree,
Is omnipresence and eternity.
His attributes shine forth a living flame ;
Omniscience and Omnipotence we name ;
And then, immutability impressed,
On all arrangements made by his behest.
His character is love we also learn
From all his doings which we may discern.

Here mercy, grace, long-suffering are classed,
And goodness, truth, forgiveness, justice, last.
His providence is seen in movements all ;
In circling worlds and in the sparrow's fall.

From such a Being, we might well expect
Communications, needed to direct.
Such is the Living Word, a boon from heaven,
To this benighted world, in mercy given ;
Authentic, as from History we know ;
And credible, as circumstances show.
The mighty works performed in open day ;
The prophecies fulfilled along the way ;
Its spread and preservation, mid its foes ;
And good accomplished where its radiance glows ;
All, in a focus, clear as light, combine
To prove the volume from a hand divine.
Hence, as a beacon-light, it sheds its rays,
To guard from harm and guide in wisdom's ways.
And in the varied scenes of doubtful strife,
This Book decides the proper ways of life.

Far back, where once Eternity and Time
Together met, in plans and deeds sublime,
The Records of Creation thence are drawn,
The process from the first distinctive dawn.

Along the Stream of Time, its winding course,
We trace the progress briefly from its source.
In this we ask not favor from the Nine,
But from the Hand more potent and divine ;
From Him who did the prophet-bards inspire ;
Imparting heavenly light and living fire.
Thus guided, we the venturous task will try,
And on the records thence inspired rely.

Then Earth's foundations were securely laid ;
A mass chaotic, the materials made ;
And fitted up and fashioned, as appears,
Within six days, or periods of years.
Jehovah spake, and first came forth the light ;
The light called Day, the darkness called the Night.
Primeval dreariness and brooding gloom,
To cheerful vision then in turn gave room ;
Providing scope for countless future eyes,
To be delighted, filled with glad surprise ;
A source of health and growth and varied good ;
As poured upon the earth, a dazzling flood.

And next, the firmament was spread on high,
Beneath and throughout which, the waters lie ;
The azure vault to arch th' encircled world,
In which are numerous other orbs unfurled ;

And whence come down refreshing timely showers,
To cheer the land, developing its powers ;
Assisting life in various circles round,
To act its part within th' allotted bound.

Again, Jehovah's high command was given ;
The waters gathered, which were under heaven ;
And hence, dry land was severed from the mass ;
And then sprang up the herb, the tree, the grass ;
Each yielding fruit and in itself the seed,
To propagate its kind, as earth had need.
The water in the seas highways describes,
And homes provides for various finny tribes ;
And thence come up the cloud, from whence the rain,
And vegetation following in the train.
The horn of plenty thus is filled with good,
Whence man and beast receive their timely food.

The sun and moon and stars then showed their light ;
The sun, to rule the day ; the moon, the night.
Hence, by direct and by reflected beams,
The darkness flies before the sunshine's gleams,
Which deck the earth with varied tints of flowers,
And aid in bringing forth its plenteous stores ;
Producing seasons too in their career,
And cheering life, in every grade and sphere.

The fish and fowl that dwell in sea and air,
Were next created, their own place to share.
The waters now began to teem with life ;
The air was then with warbling music rife ;
The early tribes then held allotted sway ;
Whose foot-prints in the rocks are seen to-day.

The cattle, creeping things, and beasts that prowl,
Came into being after fish and fowl.
Then man most perfect, lord of sea and land,
Came last adult from his Creator's hand.
Both male and female God did them create ;
And pure and happy in their pristine state.
In God's own image was the new pair made ;
And moral obligation on them laid.
He blessed them then, appointing them to stand
Head of this new made world, the sea and land.

Creation's work, so simple and so broad,
Was now complete, and also very good.
From these, along the Stream of Time, would spring
An increase numerous, every living thing.
Hence, from his work Jehovah then did rest,
And marked the Sabbath day, of all the best,
A Sabbath holy, set apart for man,
A day important in his wondrous plan.

The new made pair in paradise were placed ;
A spot which God with his own presence graced ;
And oft with them communion sweet did hold,
Among the scenes so fair, as we are told.
Here blooming nature, decked in robes of green,
Brought flowers and fruits in regular routine.
Enchanting music filled the perfumed air,
And all things beautiful and pleasing were.
Awhile in innocence, they there were found,
As seasons came and walked their splendid round ;
Each other blessing and together blest,
With all Creation's stores at their behest ;
Required, the garden, but to dress and keep,
And of its timely products freely reap.

How blissful was the primal state,
Where our first parents stood ;
Enrobed in innocence complete,
With conscious love of God.

There genial hope its radiance shed,
Without th' alarm of fear ;
While noble aspirations led,
And goodly prospects cheer.

Communion with the Lord of all,
Was daily their delight;
How swift their footsteps at his call;
Their joys how pure and bright.

Such was the precious boon they had,
From their Creator given;
Which, in obedience ever made,
Their paradise a heaven.

But in that happy place while free to move,
A test was given, obedience to prove;
The tree of knowledge, both of good and ill,
To see if his commands they would fulfil.
Its tempting fruit to them he did deny,
Lest eating of it, they should "surely die."
The fruits of all the trees to them were free,
With one exception, one forbidden tree.

And here the tempter first comes into view;
Whose skill for mischief we shall ever rue.
Before the corner-stone of earth was laid,
Superior beings had in heaven been made;
Whose zealous hearts were filled with beaming love;
Most loyal to the high behests above.
But yet their wills were free the right to choose;
Or, God's most wise and holy laws refuse.

They, for awhile in strict obedience, move,
And so the goodness of Jehovah prove.
How sad the hour when some in pride rebel,
And lose their state and place and sink to hell.
But this resulted from th' aspiring mind,
Which spurned the limits wisdom had assigned ;
Led innocence the unequal task to try,
And lawful power most impiously defy.

The new made earth became the scene of strife ;
And here were proved the ways of death and life.
And here The Universe may now behold
The deadly power which our first parents sold.
Here, too, the scheme of grace, the wondrous plan,
Has been revealed to rescue fallen man.
And here rebellion was to spend its force ;
Nor further spread throughout The Universe.
To smallest limits, it was thus confined,
Nor can we prove that less could be assigned,
For Lucifer, once pure and heaven's first born,
In being free, could treat restraints with scorn ;
And so, he lost his noble birthright given,
Enchained in darkness, driven out of heaven.
Yet for a time he exercises power,
To move and spread rebellion's spirit more.

. In Eden's bowers the happy pair still dwelt ;
By them, the tempter's deadly power was felt.
With envious eye he saw their blissful state,
And spread the snare, which sealed their dreadful fate.
Appeals to their desire for natural good,
Procured the fall and tainted all their blood.
A tree to be desired to make one wise,
The fruit delightful to the taste and eyes,
Our mother Eve accepted, first, alone ;
Deceived and ruined, as the deed was done.
She gave her husband of the fruit she ate,
And both thus lost their happy place and state.
Forthwith, they saw the fatal deadly sin,
And guilt and fear their ravages begin.
They learned their nakedness and were afraid :
And strove to hide beneath the embowering shade.

O sin! what mischief hast thou done!
How pestilent thy breath!
The ruin of the world begun,
Summed up in triple death.

What frightful ravages are made
On character and life!
What tears and blasted hopes pervade
The scene of deadly strife!

And who the guilt can estimate,
But Him who comprehends,
The scenes of that eternal state,
The state that never ends!

And who can stay the whelming flood,
Engulfing all the race?
What price, or sacrifice of blood,
Can such dark guilt efface?

The deed performed, from heaven was not concealed,
And God, the Son, came down and truth revealed;
For mercy was intended for the world,
And now the plan obscurely was unfurled.
Though evil long and sad must be endured,
The promised Seed, to save was then assured.
But they were summoned with commanding voice,
And shown the nature of their erring choice.
Pleas in abatement were at once refused;
Their disobedience could not be excused.

At first, the blame was on the serpent laid;
And then a penalty for him was made;
Upon the ground to crawl and dust to eat,
A loathsome reptile, bruised beneath the feet.

The woman, then, was sentenced in her turn,
And doomed by suffering, sin's desert to learn;

A place subordinate was then assigned ;
And sorrow in the increase of mankind.

For Adam's sake and disobedient deeds,
The ground was cursed producing thorns and weeds ;
By sweat and labor, he must gain his bread,
Which, sinless, came spontaneous instead.

Then both were driven from Eden, thence to roam,
Away from this first consecrated home ;
Here learning, by the sore avenging rod,
The bitterness of sin against their God.
What deep regrets in looking back they find !
What fears, from future views, must fill the mind !
Without experience in the lonely world,
To plan and toil, at once, from plenty hurled.
The tree of life was kept from their approach,
Which hands presumptuous might not reach or touch ;
Lest haply they its sovereign virtues try,
And gain the boon of immortality.
Historic truth thus shows how sin began,
And thence through all successive ages ran.

But how is man affected by the fall ?
What change specific, which pertains to all ?
The instincts unimpaired in man remain,
For self-protection and their food to gain.

The appetites in all the race are found,
While food and drink and increase still abound.
Propensities, still have their pristine health ;
As love of approbation and of wealth ;
Desire of knowledge and the love of power,
And good, which circles in the social bower.
Affections too, the love of all our race,
And ties domestic, hold their pristine place.
And so, the tread of any hostile foe
Will kindle up the patriot's genial glow.
Malevolent affections, certain powers,
For self-protection still continue ours ;
As anger, envy, jealousy and pride,
Which need control, as Christian laws provide.
The moral sense still holds a powerful sway ;
Discriminates, and leads in wisdom's way.

But love to God, the highest power in man,
Before the fall, was leader in the van ;
Hence keeping under its benign control,
All other powers pertaining to the soul.
This master principle, set over all,
Became a wreck and loss in Adam's fall.
And since, subordinates have held the helm,
One or another, of the mental realm.

Propensities now oft usurp control,
As certain fancies seize the darkened soul.
When glittering wealth becomes the dazzling orb,
Then avarice will all the mind absorb ;
Nor toil, nor conscience will it deign to spare,
The envied, all-absorbing good to share.
Ambition covets thrones and human power ;
And when indulged, o'er all things else will tower.
The love of approbation too in some,
All other principles will overcome.
How often here do men allow the wrong,
To stand in favor, certain cliques among.
And lower appetites oft gain the sway ;
And countless victims hence become their prey.
Such is the wretched state of all mankind,
When love to God no longer rules the mind.
Harmonious action of the mind is lost,
And in the whirl of passion man is tost.

And now, as seasons roll and changes bring,
We soon shall see of sin the deadly sting ;
As scenes to come their shadows cast before,
The sad developments still kept in store.
As men increase, depravity will show,
As their propelling powers shall cause the flow ;

Creation groaning with the heavy load,
Assumed in their departure from their God ;
So all may see their need of help from heaven,
The promised Seed, our ransom freely given.

CHAPTER II.

HISTORY ONWARD TO THE TIME OF ABRAHAM.

THE human race began a single pair,
In innocence, devoid of anxious care ;
And when they sinned, earth felt the deadly wound ;
And thorns and thistles since have marred the ground ;
But then reduced and fraught with saddest grief,
Divine compassion furnished some relief.
They were sustained and cheered with faith and hope,
From precious promises of ample scope.
For, as they set their sail to wreck or save,
Would be their course along life's swelling wave.
The hope prevails that in their early prime,
They wisely steered upon the Stream of Time ;
And reached the haven of eternal rest,
And were, with shining hosts unnumbered, blest.

But to their children, we recur with pain,
When, in the course of time, their numbers gain.
Though buoyant hopes arose from their first-born,
His doings showed, it was a hope forlorn ;

For Cain, depraved and skilled in wicked art,
Indulged the crime of murder in his heart ;
Devoid of faith, as all his deeds declare,
Rejected in his sacrifice, and prayer.
But Abel, next, a better course pursued ;
With love to God, was inwardly imbued.
Cain tilled the ground ; but Abel kept the sheep ;
And each would hence appropriate increase reap.
Then to the Lord their offerings they bring ;
Abel's, accepted ; Cain's, a worthless thing ;
The one, relying on the promised seed ;
The other, on his own external deed.
And while the wicked Cain was filled with wrath,
Jehovah kindly spake of duty's path ;
That he might then return and be forgiven,
Nor from congenial hope be henceforth driven.
But he persisted in his chosen way ;
Prepared his brother innocent to slay ;
And when alone, except the eye of heaven,
The fatal blow at Abel's life was given.
The arraignment followed then and deep remorse,
A felon's mark, and Nod, th' appointed curse.
Thus crime and punishment are swift in turn,
As from the murderer's doom we here may learn ;

His bleeding victim always in his mind,
Where'er upon the face of earth assigned ;
And fearing sorer punishment reserved,
As conscious that his flagrant crime deserved.

Now Cain went eastward, in his guilt and shame,
And built a city, Enoch, called by name.
His seed increased abroad, where he withdrew,
And various occupations they pursue.
Polygamy, a crime, before unknown,
Was introduced by Lamech, now as shown.
His first-born, Jabal, led the shepherd's life,
His second, Jubal, rendered music rife ;
And Tubal-Cain was skilled in iron and brass ;
And hence served usefully the common mass ;
And Naamah, it is supposed as true,
The arts, to spin and weave, brought first to view.
So early, different arts and labor trace,
Both needful and improving to the race.
And next we learn, from Adam, Seth was born,
To comfort Eve, then mourning and forlorn.
To Enoch then, was Enos in the Lord ;
Then men began to fear and trust his word,
To worship God with some external rite,
In which could all with heart and voice unite.

The life of man was then, as it appears,
Prolonged beyond nine hundred fleeting years,
That population might the faster spread,
And useful learning to the race be sped.
And we may well suppose that great advance
In art and science would such years enhance.

At length, generations in course passed away;
Their works and their monuments went to decay,
And now the longevity usual to men,
In years scarcely reaches to threescore and ten.

Our life is a vapor, the breadth of a hand,
A flickering taper, a wave on the strand;
Like a weaver's swift shuttle pervading the woof,
Or the dew on the ground, when the sun is aloof.

But though brief is the span, 't is the point of our time,
Allowed to prepare for a happier clime;
To expand and develop, as days pass away,
And begin a new life which will never decay.

What a motive for all, while they pass down the stream—
To steer for the shore, where the beacon lights gleam;
There all who are found while on life's swelling wave,
Will find a safe harbor beyond the dark grave.

But to return, there were some living then,
Of godly and distinguished pious men ;
But Enoch was the chief, who walked with God,
And was translated to his bright abode.

But giants in iniquity and crime,
As well as stature, rose about that time.
The sons of Seth, to Cain, then dwelling near,
Beheld his daughters, beautiful and fair ;
And took them wives, each as his fancy chose,
From whom the wicked progeny arose.
Licentiousness then overspread the earth ;
The thoughts of men were evil from their birth.
The Lord from heaven, by one impartial view,
Saw evil only, nought of good and true.
He then determined to destroy the race ;
But for repentance gave an ample space.
One man alone he found in faithfulness,
Prepared for blessing and alike to bless.
And this was Noah, told to build the ark,
And preach and warn of retributions dark.
And this he did, a hundred twenty years,
Deterring them from sin by hopes and fears.
But they refused to look, or even think,
While in destruction's whirl and on the brink.

Meanwhile the ark was built both strong and tight ;
The length, three hundred cubits ; thirty, height ;
And fifty cubits wide, with stories three ;
A door for entrance ; window, light to see.

Now when the preparations were complete,
One of each sex, by twos, embarked as meet ;
And food to nourish them was taken in,
Before the storm in fury should begin.
Meanwhile, had Noah and his sons, then three,
With all their wives, which made the family,
Been placed in safety in the ark then built,
To meet the storm which drowned the world in guilt.

And now the time had reached the allotted bound ;
The skies grew black ; the lightnings flashed around ;
The thunders rolled in dread terrific ire ;
And floods, from heaven and sea, to overwhelm conspire ;
Earth's caverns now poured forth their liquid store ;
And from the clouds above came down the shower.
The waters rose above the mountains' height ;
While Noah's ark rode safe with all its freight.
How dreadful now when thus Jehovah frowned,
And for their sins and wrongs the world was drowned.
But Noah and his house survived the flood,
And made the earth depleted their abode ;

For soon the waters to their fountain glide,
And leave the continent for culture dried.
Then did the dwellers in the noble ark,
Receive commandment, from it to debark ;
When joyfully, obeying God's command,
They placed their feet once more upon the land ;
One solar year here in the ark immured,
While all that lived the deluge had devoured.
Mount Ararat rose up with features bold,
And was the stepping-stone 'twixt new and old.
All living creatures hence went quickly forth,
And scattered o'er the earth from South to North.

Now justice shown, so terribly severe,
Had filled the patriarch's heart with anxious fear ;
But much encouragement did he receive,
To lighten fear and strength for labor give.
A promise then was made, his fears t' assuage,
And confidence of all the race engage.
A token that the floods would not o'erflow,
He spread upon the clouds his beauteous bow.
The bow turned upward, and with barbs unstrung,
And from the heavens to earth in beauty swung,
With colors seven, preponderating green,
All glowing with a bright and cheering sheen,

Denotes the covenant of peace from heaven,
To all the world, but first to Noah, given.
So we may look upon it as a sign,
Of God's perfections and of grace divine.

Now murder was forbid to all mankind ;
And blood for blood the penalty assigned ;
A general precept, given to all the race.
Confined to no specific time or place.
The reason given applies to every clime ;
And must continue through the lapse of time ;
That murder, would the Lord of all invade,
As, in his image, man at first was made.

The sons of Noah were Japhet, Ham, and Shem.
The earth repeopled and o'erspread by them.
The sons of Japhet, Europe occupied ;
The sons of Ham, in Africa reside ;
The sons of Shem, in Asia took their place ;
And from the three have come the present race.
From previous judgements overtaking wrong,
'T was hoped obedience would continue long,

Now Noah first became a husbandman ;
By tillage of the earth, his course began.
The culture of the grape was in his line,
From whence was made intoxicating wine.

By sad experience from its use he learned,
How, by fermenting, it to poison turned.
And Ham, irréverent, looked on him with scorn ;
And hence deservedly was left forlorn ;
While Shem and Japhet for their better deed,
Were blest in generations to succeed.
From this transaction lessons should be learned,
Which many even now have not discerned.

In visions of night, or in swift fleeting dreams,
I beheld from small rivulets, large swelling streams ;
A river of sorrows, with wrecks of proud man,
Still rolling and leaping, with death in the van.

Bearded youth and fair maidens gave way to its rage,
The firmness of manhood and weakness of age ;
Of the family, neighborhood, nation at stake,
The firmest foundations were thus made to shake.

This river is *Alcohol*, varied in form,
Of which the effect will appear in a storm ;
Hence its wrecks on the ocean are seen every day,
And sore desolations wherever its way.

Such drink is a foe to the wide world at large ;
Hence, here is our battle-ground, haste to the charge ;
Fight manfully, all, against this giant wrong,
Till victory perfect, becomes our glad song.

Thus drive from the earth this, the deadliest scourge ;
In the conflict, let all lawful forces converge ;
Hold up your proud banner till all are allured ;
And temperance triumphs, its victory secured.

Thus mountain to mountain will shout in delight ;
And valley and plain in the chorus unite ;
The world disencumbered will wake in surprise,
And the whole human race in the movement will rise.

The race now multiplied and changes made,
And from each other, soon were widely spread.
The fifth from Noah had received his birth,
Before commenced divisions of the earth ;
For, in the time of Peleg these begun,
In years from Noah's flood a hundred, one.
Ere this, the sons of Noah, we suppose,
Around the ark, their common dwelling chose.
At length their numbers, greatly multiplied,
Led some to emigrate and thus divide.
The greater portion then to Shinar came ;
Selected there a place to make a name.
A city and a tower soon they begin,
A citadel of strength to hedge them in ;
There to become the world's superior power,
And over all the kindred nations tower.

Such eager hope became the potent charm !
And for the effort nerved a vigorous arm.
Soon was the tower raised to wondrous height,
And Babel now became a dazzling sight.
But God looked down upon them from on high,
Displeased at their attempts with power to vie ;
And brought their proud ambitious scheme to nought,
Confounding language, interrupting thought.
The language first by inspiration given,
Became, as is supposed, near ten times seven.
Then different tongues to different parts repair,
And rear up families and nations there ;
Defeating thus the proud device of man,
And carrying out Jehovah's wiser plan.
So population had a wider scope,
And for abuse of power, was less of hope.
The powers of darkness had been sorely foiled,
On whom these judgments mockingly recoiled.

But now in other schemes they all agree,
To sink the world in base idolatry.
How suddenly their gods were multiplied,
And all their vile abominations tried.
Injustice, falsehood, slander thus were given, —
To Him who ruleth over earth and heaven.

This system aimed to overwhelm his throne,
And bring his sovereignty and glory down.
Almost coeval with the dreadful flood,
These gods appeared in filthiness and blood;
Machinery used by Satan and his horde,
To keep the world in sin with one accord.
In Palestine, in numbers and in power,
They held extensive sway, the whole land o'er.
The natives to the fraud were madly given,
Till hence they were destroyed, or sadly riven.
And so the Jews, who conquered that fair land,
Could not themselves the potent spell withstand.
This long continued in the Jewish state,
Till long captivity had sealed their fate.
And nations round, as Nineveh of old,
To this delusion were most madly sold.
And Babylon, most lofty in her mien,
Was in the depths of idol-worship seen,
The Medes and Persians image-worship used;
The same of Greece, more basely there abused.
Rome, in her prime, elected for defence,
The heathen gods, but not Omnipotence.
And all the world conspired with one accord,
To overthrow Jehovah, as their Lord.

While men are held in such a sad duress,
The means for elevation ne'er progress ;
The vilest passions have a dreadful sway,
And all that's pure and lovely will decay.
Jehovah's image, lost in Adam's fall,
Has left us subject here to sin's dark thrall.
Such is the leprosy that lies within,
The fountain whence springs every open sin ;
Thence cropping out in crimes of darkest hue ;
Repeated oft, with aggravations new ;
As murder, arson, treason, wasting war,
And garments rolled in blood both near and far ;
And minor wrongs throughout the world diffused,
By human freedom mournfully abused.
Thus sin and wrongs to heaven have loudly cried,
Since from the flood the race has multiplied.
The earth is filled, as with a raging flood,
With crimes detested, violence and blood.
The golden chain of peace and heavenly love,
No longer binds us to the throne above ;
But we are left upon life's stormy main,
To sin, and suffer corresponding pain.
Not one among the sons of men is found,
To give the fatal current partial bound.

But yet the hope, at first had been revealed,
Of One to come, a saving power to wield.
And prophets many had perceived the light,
And died in hope, without the glorious sight.

Now heathen rites must longer still prevail,
And many schemes of man arise and fail ;
The world be tried in every known pursuit,
Till found to yield unsatisfying fruit.
Fair weather now, and then succeeding storms,
May well set forth relapses and reforms ;
Pandora's box, — the elixir of life,
The ills and cures that come in human strife.
And marvellous vicissitudes ensue,
Before the glorious scene shall come to view.

CHAPTER III.

ABRAHAM, OR THE MEANS TO RECOVER MAN.

THE Lord is wise, his purposes are kind ;
His plans adapted to the ends designed ;
And hence, the world, in order to redeem,
He formed a wise and comprehensive scheme.
Hence Abram, now the far-famed and renowned,
Whose heart in love to God was faithful found,
Was summoned from his distant native land,
To found a nation, heeding God's command.
The adoption to the nation appertained,
The glory of the system, as ordained,
The covenant and temple-service wise,
The law to guide and precious promises.
And in their language was to be combined,
Religious thought and terms for all mankind.
Here, too, the Dayspring from on high would rise,
T'illumine the world, and make it truly wise ;
To expiate its guilt with precious blood,
And so prepare the way for our best good.

Such were the parts of this extensive plan,
To save the world and raise up fallen man.

Now Abram dutiful the call obeyed,
And by his Maker was to Canaan led.
Here he sojourned, and here his faith was tried;
But faith triumphant curbed th' opposing tide.
In that fair land, the type of heavenly rest,
The plan was carried out, all nations blest.
But still the land, so rich and fruitful known,
To Abram promised and the glory shown,
Was long withheld, while changes great went on,
The end designed so distant, thus begun.
Meanwhile the patriarch tranquil life pursued,
And wealth and power in various ways accrued.
In all his doings with the nations round,
His truth and kindness were conspicuous found,
To Sichem, first he came, an altar reared
In Moreh's plain, where then the Lord appeared.
Near Bethel, next upon a certain mount,
He built an altar on the same account.
Still southward he progressed so much the more,
As Canaan suffered from a famine sore.
Then down to Egypt, he pursued his way,
With Lot and Sarai, there awhile to stay.

Here his relation to his wife was hid,
And evils from the course arose with speed.
A providence relieved the plan unjust,
And they returned to Canaan then to trust ;
To Bethel, where aforetime he had dwelt,
And called upon the Lord in want, as felt.
Now Abraham and Lot had many herds,
And oft their herdsmen strove with angry words,
For which they parted then with mutual voice,
And Jordan's fertile vale was Lot's free choice.
But in these cities filthy sinners dwelt,
Exposed to judgments, on the wicked dealt ;
Hence Lot soon saw occasion to repent,
That in that wicked vale he pitched his tent.

But Abram now at Hebron made his home,
Where David was to reign in years to come.
Jehovah here appeared with kindest mien,
And promised blessings hence to intervene ; —
As stars in number, so should be his seed,
And all the land to answer well their need.

When Lot assumed his place, as lately seen,
The nations near had tributaries been ;
But now rebelled, unequal in their might ;
Their kings o'ercome, when desperate the fight,

And Lot was taken, Abra'am's brother's son ;
His goods, and many captives also won.
But Abra'am's prowess, in behalf of Lot,
From its result, will never be forgot.
Three hundred men, his own domestics, trained,
Four kings defeated, and their spoil regained.
And when returned, his object without fail,
The king of Sodom met him in the dale.
Melchisedec, the priest of God and king,
Brought forth both bread and wine, an offering ;
Then blessed the man who brought to them relief ;
And blessed the Lord, of all success, the chief.
Then Abra'm gave to him the tenth of all,
And to his men their portion, great or small ;
While captives rescued and the plunder lost,
He gave the owners, charging nought for cost.

Then God appeared to him in visions bright ;
Renewed the promise to his great delight ;
The land possession after many wars ;
A seed to serve Him, numerous as the stars ;
And in the process of the covenant made
Was seen th' Egyptian bondage, as a shade.
Four hundred years in Egypt was their doom,
Till Amorites to fill their cup, had room.

The generation fourth should then return,
While their oppressors should his judgments learn.
And though, as yet, no heir to him was born,
And buoyant hope became almost forlorn,
The angel's visits scattered anxious fears,
That Isaac was assured, though great their years.
Then circumcision, as a sign and seal,
Should be affixed henceforth to every male.
Such was the covenant which God ordained,
To be fulfilled by man, as was explained.

And now a dreadful scene the mind employed,
The cities of the plain must be destroyed.
There righteous Lot had often preached and warned,
The message mockingly refused and scorned.
With their unlawful deeds he vexed his soul,
Unable their misdoings to control.
Then Abra'm prayed that for the righteous there,
If ten were found, the cities God would spare.
He promised all ; for prayer is not in vain ;
If ten were found, the cities should remain.
But in the search, were found but scarcely four ;
Hence came the fire and brimstone in a shower.
Lot and his daughters fled in haste for life ;
But for her unbelief, " Behold Lot's wife."

She lingered and looked back, and for her fault,
Became a pillar, coated o'er with salt.
And now, at Gerar, Abraham sojourned ;
Again mistook his course, as soon he learned ;
Denying Sarah, as his lawful wife ;
Exposing her to wrongs, and evils rife ;
When God reproved Abimelech in time,
And saved him from the contemplated crime.

And now the time had come for them to share
The promise of the long expected heir.
Then Isaac came, successive in the line,
From whence the Star of Bethlehem would shine.
Then was affixed, as on the chosen race,
The sign and seal of consecrating grace.
And Isaac, at the proper time was weaned,
When Abra'm held a feast, his friends convened ;
Who sympathized in such a scene of joy,
As centered in their late-born darling boy.

Another trial came, a sad surprise,
The words, make Isaac now a sacrifice.
The storms of life were felt in all the past,
But were a calm beside this fiercest blast.
Was this Jehovah's voice, familiar known ?
"Now offer Isaac on a mount as shown."

Could Goodness infinite then take delight,
In dashing hopes thus in the gloom of night?
Could Holiness require a hateful crime?
How could the promise with the doing chime?
But faith unshrinking now was on the throne,
And in his quick resolve sublimely shone.
So rising up at morning's early dawn,
The parties destined, with the work went on.
They came, at length, where Isaac's blood must flow;
As Abraham should strike the mortal blow.
The father then placed on the son the wood,
While servants waiting at a distance stood.
Then with the fire and knife they quickly came,
Where Isaac asked in wonder, "Where's the lamb?"
A question, which his feelings sadly tried,
But triumphed thus, "Jehovah will provide."
He built the altar, then arranged the wood,
And bound his son to shed his precious blood.
He took the knife and lifted up his hand,
To strike the deadly blow at God's command;
When lo! Jehovah called, "Slay not thy son;
Thy faith is proved, the deed need not be done."
Then looking round, he saw, as told, forlorn,
A ram caught in the thicket by his horn.

This was the substitute for Isaac led,
Which joyfully he offered in his stead.
Jehovah Jireh ! thus the name was given,
As there the Lord sent help direct from heaven.

Thus faith has more than magic power,
In its benign control;
Sustaining in the trying hour,
The tempted, troubled soul.

The flaming furnace has revealed,
Its wondrous power to save;
The lion's savage den unsealed,
The help from thence we have.

Thus were the martyrs buoyed up,
Amid their torturing pain,
And thousands have by faith and hope
Accounted death their gain.

The God of Abraham we bless,
In whom alone we trust;
Our faith is counted righteousness,
And we received as just.

And now Jehovah made another call ;
Renewed the promise, taught more clearly all ;
His seed, as numerous as the stars or sand,
Should share the blessings of the goodly land ;

And glancing down to time's eventful end,
Immanuel's victories, in the promise blend.
Then Abraham returned with his young men,
To Beersheba, where was his dwelling then.

But gloomy trials still this man await;
Inexorable Death was at the gate;
The partner of his hopes and joys and fears,
Dies at a hundred twenty-seven years.
The cave of Machpelah, and ample space,
Were purchased for all his, a burying-place.
Here her beloved form was laid to wait,
The glories of the resurrection state.

She was adorned with many a charm,
As sprightliness and beauty;
Returning, with affection warm,
All kindnesses, to shield from harm,
Her faithful heart, in duty.

And though in life the nearest friends must part,
Still in the future they are joined in heart;
If here, in duty's path they onward move,
And thus prepare for better things above.
Thus Abraham and Sarah will again,
Live in the better land and there remain.

And as the Saviour rose and death o'ercame,
So all his people will be raised the same.
He burst the bonds, triumphant o'er the tomb,
A pledge that all his followers would come.
The just and unjust, at the last great day,
With bodies clothed, will stand in full array,
Before the judgment seat, for trial come,
As good or evil, to receive their doom.
As Abraham himself now neared the vale,
Where human schemes, and heart and flesh must fail,
His anxious care was shown first to provide,
For his successor a befitting bride ;
That down the stream of time might thus descend,
The faith which would his life and death attend.
His servant Eleazer was the man,
This enterprise to execute and plan ;
And prayer and providence were duly proved,
In bringing home Rebecca well beloved.
For all the indications well accord,
That both the choice and way, were from the Lord.
At evening twilight, Isaac walked abroad,
To meditate upon the ways of God.
For three sad years, 'reft of maternal care,
Had he been doomed the grief alone to share ;

And recollections of his mother blessed
Suggested musings, as are here expressed.

Alas! the careless happy hours,
Of childhood's early morn,
Have far into the distance sped,
And other cares been born.

But yet how fresh on memory's page,
The sweet maternal voice,
To soothe and cheer, instruct and warn,
And lead to wisdom's choice.

That tender sympathizing love,
Which waters cannot drown,
Providing all, withholding nought,
Even when her sun went down.

Her cheering look and gentle hand,
And words of comfort true,
Will influence still our eager minds,
Our life's short journey through.

Remembrances of deeds so kind,
Performed at every stage,
Restrain, control, or guide and cheer,
Down to our latest age.

But now the vacancy was well supplied,
By this beloved and sympathizing bride.

Whom to his mother's tent he took, a wife,
Where comfort and affection reigned in life.

Then, to the sons of Abra'am's concubines,
From whom descended nations in their lines,
Were presents made, advice most timely given,
To settle East without contentions riven.
But Sarah's son, the child of his old age,
The heirship gained, a precious heritage.
Then Abra'am died, a hundred seventy-five ;
A long eventful life for him to live.
And in the cave of Machpelah he lies,
In triumph, at the trumpet's call to rise.

A timid nature seems his greatest fault,
Thus leaving Sarah to a base assault ;
And sending Ishmael and Hagar hence,
Then needing most his wise and sure defence.
But providence, most kind, the way disclosed
For her relief, so fearfully exposed.
And Ishmael and Hagar found supplies,
As in distress to heaven they raised their cries.
But faith, a grace distinguished in him find,
To be the model hence for all mankind ;
Commanding too, his household in the road,
Which leads from wrong, embracing every good.

CHAPTER IV.

HISTORY CONTINUED UNDER ISAAC AND JACOB.

THE providence of God is one great chain,
Composed of many links, and none in vain ;
But change and substitution oft have sped,
As some links break and others come instead.
Thus Abraham his enterprise begun,
But left it still unfinished to his son ;
A man of genial parts, of honest fame,
Whose doings now will our attention claim.
He led a quiet, unpretending life,
But little marked with proud ambition's strife ;
On friendly terms with all his neighbors round,
While flocks and herds and wealth to him abound.

As one thing noted, which our minds engage,
Was Isaac's birth, his parents great in age ;
Then, when the promised long hoped heir was born,
His brother Ishmael mocked and looked with scorn ;
A type of all who in the promise trust,
And have their heritage among the just.

Now children of the bond-wife disagree,
With such regenerate children of the free ;
But with the same can never be co-heirs,
While Ishmael-like are waging cruel wars ;
For such in bondage e'er will be enthralled ;
But now in Isaac shall the seed be called.
Again, had Isaac learned to love and trust,
When Abraham proposed the knife to thrust ;
But by Jehovah's voice his hand was stayed,
And blessings promised which were on him laid.
Impressions such could never be erased ;
But full assurance in obedience placed.
And in the partner of his life and choice,
Most favoring influences had a voice.
But like his father, long he had no heir,
But in due time were born to him a pair.
Esau by Isaac was the most esteemed,
But Jacob to Rebecca dearer seemed ;
The one profane, his birthright could despise,
And for a mess of pottage sell the prize ;
To both his parents was the cause of grief,
In taking heathen wives in unbelief ;
But Jacob was more prudent in his course ;
Of better consolations was the source.

Now in the land, a famine raged once more,
And Isaac went, as Abra'am had before,
To Gerar, where the Lord his sojourn bade,
Confirming promises to Abra'am made.
But like his father, there he used deceit,
Denied his wife, and was reproved, as meet.
But there he dwelt for years, and gained in wealth,
By honest industry, and not by stealth ;
Till envy rose, because of his increase,
When he went up to Beersheba in peace.
That night the Lord appeared to him again,
And showed that previous promises obtain ;
That he and his should share them as foretold,
To Abraham repeatedly of old.

And now, when Isaac had grown old and blind,
He sent the hunter, venison to find ;
That he might give the dying blessing used,
But which Rebecca's artifice refused.
The birthright had to Jacob been decreed ;
And from it human power could not recede.
And Jacob, as his name direct implies,
Supplanted Esau, and obtained the prize.
Then dire revenge arose on Esau's part,
And even murder rankled in his heart :

To hinder which, and other objects gain,
Th' offending brother, Jacob, went amain,
To Pandan-aram, as the plan was laid,
To dwell awhile, and Esau's wrath evade.
He little dreamed of trials now in store,
Which in his long eventful life would pour.

With strong desire we oft essay,
To look within the vail,
Which hides from us the book of fate,
The future will reveal.

This book is held in mercy's hand,
Till time on rapid wings,
The scenes concealed from mortal view,
To our experience brings.

For if the burdens of a life,
The sum of all its toil,
Should be at once in vision seen,
Who would not hence recoil?

How could we boldly undertake,
The lofty schemes of man,
And largely lay out plans ahead,
These trials in the van?

But now our future ills unseen,
Affect us not with dread ;
And we go on, as faith and hope
Our willing feet have sped.

We persevere with cheerful steps,
Till all our life-work's done,
And meet each trial day by day,
As time its course rolls on.

Now Jacob started out with staff in hand,
To find his kindred in a distant land ;
That night upon a naked stone he lies,
And in forgetful slumber shuts his eyes.
But in fair visions of the lonely night,
Were troops of angels seen in dazzling plight,
Both going up and down, 'twixt earth and heaven,
Dispensing favors here to mortals given ;
And kindest words, with music sweet and soft,
Were heard with rapture, coming from aloft :
"To thee and thine I give the land in trust ;
Will make thy offspring numerous as the dust ;
Here, as a nation find the place of rest ;
In whom shall all the tribes of earth be blest ;
And though awhile thy footsteps hence shall roam,
My presence shall attend and bring thee home."

He woke, with reverential awe impressed,
And grateful joy with such assurance blessed.
He reared an altar, poured upon it oil,
And vowed on his return the tenth of spoil.
The name of Bethel he the place installed ;
But Luz the city formerly was called.
Then he proceeded Eastward many a day ;
A providence all-seeing guides his way.
At length he came where friends and kindred dwell,
Of whom he learned from shepherds at the well.
Fair Rachel there her flocks was driving near,
One of his kindred rightly held most dear.
Then she, the stranger, introduced at home,
To stay through long eventful years to come.
There twice seven years he served for his two wives,
Leah and Rachel, both whom Laban gives.
This period seemed a time of friendly sport,
As love for Rachel made the seasons short.
And then for wages ten times basely changed,
Served six years more, until he seemed estranged.
But God was with him, gave him strength and skill ;
His flocks and herds increase, his coffers fill.
For twenty years, in various service bound,
Great wealth, two wives, two concubines he found ;

From whom twelve sons were born, to whom it fell,
To be the tribal heads in Israel.

And now as in the fields he kept his sheep,
One day, fatigued and overcome with sleep,
The God at Bethel seen, gave his command,
"Go to thy kindred in thy native land."
His wives consulted, gave their free assent,
And to prepare were earnestly intent.
And though obstructions Laban interposed,
The web thus shrewdly woven soon disclosed.
The Lord, his shield in previous dangerous plight,
Now interposed, securing all his right.
Nor Esau's wrath, nor Laban's boasted power,
Could this protected band with sword devour;
For Esau's wrath was turned to genial love;
And Laban when forbidden feared to move.
And then, to end th' intended crushing raid,
A covenant of peace was mutually made.
At Gilead, of stones, they made a heap,
Remembrance of the covenant to keep.
Then Jacob sacrificed upon the Mount,
And called his brethren, as we have th' account.
Then, at the wake of morning, Laban rose,
And, after salutations, homeward goes.

And Jacob also went to his own land,
Met on his way by some angelic band,
T' allay his fears of future dreaded strife,
When Esau met him, eager for his life.
Meanwhile the patriarch had laid his plan,
Which showed conciliation in the van ;
But trusted to the hand which sent him aid,
When former perils rendered him afraid ;
Arranged in bands, his cattle took their shape,
So that if one was slain, one might escape,
Thus they were sent to meet the angry lord,
With most respectful and affecting word.
But he by some mysterious power assailed,
Then wrestled hard and manfully prevailed.
His name from hence was changed to Israel,
The wondrous power of faithfulness to tell.
Then Jacob looked, saw Esau pressing hard,
Four hundred men, his retinue and guard.
So he arranged, as meet, his family,
In companies to meet him, counted three ;
And then he crossed the stream, his charge before,
And met his brother on the other shore.
And here fraternal feelings moved the heart,
And danger and anxiety depart.

A present was received by Esau then,
When homeward he returned with all his men.
As Laban turned away who would oppress,
So Esau's wrath was turned to a caress.

Then Jacob went to Shechem, his abode,
And built an altar there to worship God.
But trouble now arose with heathen round,
And caused another move, to Bethel bound.
There God appeared again to Israel,
His greatness and the nation's thus to tell.
And now to Bethlehem he journeyed on,
And near the place was born his youngest son.
Hence Rachel beautiful and most beloved,
Was from the world in painful throes removed.
To Hebron then where Abraham sojourned,
Came Israel, and for his father mourned.
Rebecca, long before, had passed away,
But Isaac here alone prolonged his stay.
But now his work was done, his part was played,
And in the purchased cave his corse was laid ;
By both his sons the mournful task was done,
Which showed that former enmities were gone.
A hundred eighty years, his days all told,
He lived his children's children to behold.

The nations sprung from Esau were a power,
But those from Jacob more conspicuous tower.

In southern Canaan Jacob sojourned years,
And lived a varied life of joy and tears.
The promise made to Abraham and son,
Was then confined to him and his alone.
And in his trials and afflictions drear,
The God of Abraham was always near.

Long after Rachel's death, as is inferred,
Was Leah's corse in Machpelah interred.
Then Jacob's sons his flocks and herds maintained,
And ranged from place to place for pasture gained.
The elder sons but little praise can claim,
Their doings scarcely fraught with honest fame.
The Shechemites, with deadly treachery sold,
And Joseph doomed to exile, bought with gold ;
Deceit and lies to cover up their crime,
With other doings in accordance chime.
The younger two, the filial reverence prove,
Repaying all his care and tender love.
When Jacob blessed his sons about to die,
He told the tale of each in prophecy.

Hence, Reuben, degraded for incest and blame,
Excelled not in Israel, in deeds or in fame.

So Simeon and Levi in cruelty chime;
Divided and scattered, th' effect of their crime.

But Judah, more noble, his brethren would praise;
His enemies rout, and opposers amaze;
His sceptre remain, through the series of years,
Till his Star should be seen, until Shiloh appears.

Now Zebulon reaches from sea unto sea;
On the west was the Levant, and east, Galilee;
His resources appear from the sea and the land;
His riches and commerce increase and expand.

And Issachar seen, with her boundaries run,
Embraces the vale of the rich Esdraelon;
'Twixt Carmel and Tabor spread out in a mass,
Like the picture described of a panniered ass.

To Dan, as predicted, a judge would belong;
As answered by Samson, the mighty and strong.
So Gad, as an eagle, sharp-sighted and fast,
Though sometimes o'ercome, should be conqueror at last.

But Joseph, a branch, and most fruitful withal,
In its growth spreading out, reaching over a wall.
The archers shot at him, designing his hurt;
But his arms were made strong to become their support.

In Manasseh and Ephraim, his portion afield,
All resources to him shall their rich bounties yield;
The location assigned in the midst of the land,
Across from the Jordan to the Levant's strand.

And Benjamin last has but little of soil,
In the morning shall ravin; at night, mete the spoil.
But still, an importance he well may assume,
From Paul, a great light, the wide world to illume.

And see all along that with Judah they blend,
Thus closely connected beginning and end;
And thence was descended the Saviour of man,
Which distinguished the tribe in the wonderful plan.

Before this parting scene for many years,
Had Jacob drank the cup of hopes and fears,
The latter part of which we now postpone,
But which with Joseph's life will soon be shown.

CHAPTER V.

THE LIFE AND TIMES OF JOSEPH.

JEHOVAH's plans, our vision far beyond,
In all their parts most strictly correspond ;
And executed with a wondrous skill,
So that his counsel it may all fulfil.
The agents chosen are adepts in kind,
The process marvellous to finite mind.
Thus Joseph now, an actor on the stage,
Awhile our admiration will engage.
For manly virtues he was justly famed,
As noble deeds through all his life proclaimed.
His many-colored coat, adorned by art,
Showed well the fondness of a father's heart.
His dreams, in silent slumbers of the night,
Foreshadowed his advancing envied height ;
For as the brothers bound their sheaves afield,
Then bowing, theirs to his, obeisance yield.
The sun and moon and shining stars eleven,
Obsequious were to him by reverence driven.
His brethren thus were filled with desperate hate ;

The sire observed in an expectant state.
Before, had Joseph their misdeeds disclosed,
And hence, to their resentment was exposed.
And now at Shechem were the brethren bound,
To keep the flocks there, on some purchased ground.
From Hebron, many miles, with dangers rare,
Was Joseph sent, to learn their state and fare.
But further still, to Dothan, they had gone ;
And there he followed them exposed alone.
As he drew nigh, his brethren formed the scheme
To take his life for his prophetic dream.
They cast him, then, into a well, or pit,
While in their revels they together sit ;
Avoiding thus the murder planned direct,
As starving there would have the same effect.
But, in the matter, Reuben used his art,
To save his brother, as a manly part.
But, while away, his brethren sold the lad
To Ishmaelites, in route from Gilead
To Egypt, then the common mart for trade,
In balm and myrrh and spicery they had ;
As Judah thought for price to spare his blood,
Esteeming money paid the greater good ;
Consigning him to bondage most forlorn,

Despite the anguish of his spirit torn.
But Reuben, when returned, was filled with grief,
His plan defeated for the lad's relief;
But no response in their hard hearts could find,
To conscience whispering, deaf; to duty, blind.

But to conceal their crime, the question how?
And cruel lies they make their refuge now.
They took the envied many-colored coat,
Dipped in the blood drawn from a kid, or goat;
Showed it their father, aggravating grief;
As inference thence, could furnish no relief.
He rent his clothes and bowed his weeping head,
And in his grief would not be comforted;
With sackcloth on his loins prepared to go,
A mourner to the grave, nor solace know.
How great the depths of inward reigning sin,
Are here disclosed, the human heart within.
From envy, complicated crimes and lies;
And then hypocrisies most base arise;
And cruelty, the savage tiger's less,
Relenting not, 'mid such untold distress.
• But though the sin and pain our thoughts exceed,
The Lord brought good from such a dreadful deed.
To show the process, we will follow home,

To Egypt, Joseph sold, to serve, his doom.
But here the waves of peace could o'er him roll,
'Mid all the heavings of his pious soul.
So there in faithfulness he plied his hand,
In all things prospered by divine command.
What useful lesson here is taught to all,
In cheerful hope to bow at duty's call ;
And let the light from pure religion's shrine,
On all around us unobstructed shine.
Th' Egyptian master so inferred the use,
And Joseph made the ruler of his house.

Now at this height temptations dire assail,
But saved by grace, the crime did not prevail.
His master's wife, his goodly person viewed ;
His comely looks and noble mien include ;
And so enticements to the highest crime
In social life, was urged from time to time.
But how could he his master's rights invade ?
What crushing guilt would then be on him laid !
But he would not betray his confidence,
Nor suffer sin against Omnipotence.
And so when violence was on him sped,
He left his garment in her hands and fled.
Revenge then rankled, and to hide her shame,

Was Joseph put in ward, devoid of blame.
Still on his part were no defences made,
While base false charges were upon him laid.

But God's all-seeing eye is on the just ;
So, Joseph was discerned, in prison thrust.
And then, the keeper of the ward in charge,
There Joseph's bounds was influenced to enlarge ;
Advancing him within this humble sphere ;
With his decisions would not interfere.

Immured with him, two fellow-prisoners dreamed,
Perplexed, as this somewhat prophetic seemed.
But Joseph gave the clew and solved the doubt,
Foretelling all, as soon it came about.
The butler was within the time restored ;
The baker hanged, according to his word.
These dreams were given for Joseph's sake alone,
So brought to Pharaoh to resolve his own.
For Pharaoh dreamed, most wondrous to relate,
Of fourteen years, the exact eventful state.
The seven fat fleshed and seven well favored kine,
As too, the seven full ears, in beauty shine ;
Importing by these types the truth decreed,
That seven full plenteous years would now succeed.
The seven lean kine, and seven thin blasted ears,

Denoted other seven of scanty years ;
Which as a contrast to the first would stand,
Consuming all the plenty of the land.
Now Joseph called, interpreted the dreams ;
Which came to pass exact, in both extremes.
He also gave advice t' allay their fears,
To store the surplus of the plenteous years ;
The wisdom of the gods, as thought the king,
Who then to Joseph gave his signet ring.
Then for a wife to share his hopes anon,
He gave the daughter of the priest of On.
So then installed the ruler of the land,
The rest must bow and follow his command.

Now Joseph throughout Egypt made his round,
Arranging for the surplus to be found,
And gathering stores through all the plenteous years,
To use when ghastly famine filled with fears.
Asenath too, the accepted honored wife,
Produced two sons, amid the plenty rife.
And when the joyful tidings were proclaimed,
Manasseh, Ephraim, they were duly named ;
And preordained, as heads of tribes to stand,
At the partition of the promised land.

Now at th' appointed time the change began ;

Through this and other lands the famine ran.
How provident was Joseph's good advice,
As hence supplies were furnished for their price,
Throughout all Egypt, while the famine raged,
On friendly terms, as Joseph had engaged.

And Joseph's brethren came at length for bread,
When discipline was served, as wisdom led.
Respect and reverence from their faces beam,
In bowing, sheaves to sheaf, as in his dream.
And then confusion and remorse begin,
Arising from their long forgotten sin ;
While Joseph then their temper probes and tries,
Accusing them as guilty meddling spies ;
By putting money into each one's sack,
When to their homes in Canaan starting back ;
Requiring proof, that they were truthful men,
The younger brother, with themselves, the ten ;
In keeping Simeon bound, the pledge that they
Would bring the proof, nor long at home delay.
So they returned and all the facts relate ;
And Jacob fears a dark impending fate.
Again their bread was spent and famine stared ;
But long parental fears with duty warred ;
Till hunger pressed and famine vain would vaunt,

Starvation threat'ning in their utter want.
So Benjamin, and all, now went their way,
To buy a little food their lives to stay.
And now the trial followed, fraught with pain,
As artifice the younger would detain.
But Judah's speech, which hearts of stone would melt,
Which thrilled the soul, and to its depths was felt,
Compelled the words, which deep sensations give,
Lo ! "I am Joseph : Doth my father live ?"
What mixed emotions here must fill the mind ;
Affection, fear and guilt and shame combined.
No wonder they were troubled at the thought
Of all their crimes which had such suffering wrought.
But Joseph's gushing heart could all forgive,
And freely say to his sad brethren, live ;
With generous words their crushing fear relieves,
While their remembered guilt each bosom heaves.
Intended evil here with good was fraught,
Most wondrous seen, in such salvation wrought.
As five years more of famine still remained,
And he, the granaries of the world retained,
So long his brethren must receive his aid ;
And hence, to all assembled thus he said :
"Haste back to Canaan, bring my father here,

"With all your flocks and herds and children dear,
"In Goshen near, the best of all the land,
"Make your abode, by Pharaoh's high command."
With needful preparations they returned,
And told their father all which they had learned.
But how could he such joyful news believe, —
That Joseph, long thought dead, was yet alive?
The truth was urged, and all its windings told,
And Joseph's greatness in the land where sold.
And when he saw the wagons for him sent,
He was assured, his bursting heart content : —
"It is enough ; my son is yet alive :
"I'll go and see him while I yet survive."
Then on their way they offer sacrifice
At Beersheba, where God anon replies,
"Fear not ; to Egypt make thy speedy way,
"Become a nation great while there you stay ;
"And there shall Joseph close thine eyes and mourn,
"And at the appointed time shall all return."
The souls in Egypt, and from whom proceed
An offspring, as the stars, from Abra'ms seed,
Were reckoned then threescore and fifteen souls,
Four, five, and sixty-six, on different rolls.
Then Pharaoh looked on them with feelings kind,

And there in Goshen their abode assigned.
For seventeen years they dwelt in comfort there,
When Jacob died, called home the heavens to share.
As was predicted, Joseph closed his eyes,
Received his dying blessing kind and wise.
At this last visit, when the patriarch died,
With Ephraim and Manasseh by his side,
The sire adopted these, as heirs, his own,
And blessed each one, as was their history known.
So Joseph, envied, wronged, but faithful found,
A double part and richest blessings crowned.
To all the rest, their portion was declared,
As down the stream of time they each one shared.
Now full of years, the last of them the best,
The patriarch was transferred to glorious rest.
His body was embalmed, and then conveyed
To Canaan, where his ancestors were laid.
A long procession and with mournful tread,
Go with his sons in honor of the dead.
The rites of burial thus were duly made,
And they returned to Egypt then as bade.

And if obliquities in early life
In Jacob's character were plainly rife,
Afflictions, time, and sanctifying grace,

In marked improvement on him left their trace.

And now their father gone, foreboding fears
Arose for crimes forgotten many years.
But Joseph, far from malice, most refined,
Allayed their fears by words and treatment kind.

Now Joseph was a hundred ten years old,
And neared the grave, as signs and warnings told ;
While Ephraim's children and Manasseh's too,
Rose up before him ere his life was through.
That he was useful, all at once accord,
And precious promises were his reward.
And as his exit was so near at hand,
He bound his brethren to the promised land,
As God would visit and convey them there,
As he to Abra'm and his children sware ;
And after years of bondage and of groans,
Then going, they should carry up his bones.
Thus Joseph died, for higher stations ripe,
Of all the manly virtues true, a type ;
Distinguished for his pious filial fear,
His faith, which in the darkest hour would cheer ;
In dire temptations wondrous self-control ;
In height of power, a condescending soul ;

Injurious treatment able to forgive ;
 For truth and right was wont to act and live.

How marvellous God's providence,
 His counsels to fulfil;
 How sure are retributions thence,
 Of conduct good or ill.

So Joseph's brethren now were taught,
 Though long their crime concealed;
 And Joseph was to honor brought,
 By wondrous plans revealed.

CHAPTER VI.

THE HISTORY AND PROGRESS OF THINGS UNDER MOSES.

SEC. 1. — *To the Passage of the Red Sea.*

Now Joseph and his brethren passed away,
And all the generation of that day ;
But still the race increased and filled the land,
And in their growth became a mighty band.
Another king then came upon the throne,
To whom this benefactor was unknown ;
Whom jealous fear and avaricious greed
Spurred fiercely on to proud oppression's deed.
Hence craft and subtlety were called to aid,
And rigorous burdens were on Israel laid ;
To cripple and cut down their growing power,
And make them weak and unprepared for war.
But mortar, brick, and service in the field
Could not prevent their thrift and increase sealed.
And in due time the goodly child was born
To save the Israelites thus left forlorn.

Hence Moses comes to view, with lofty height,
By deeds heroic in defence of right ;

Most unpretending, called the meekest man,
Raised up to carry out Jehovah's plan.
In troublous times he drew his infant breath ;
As such, by stern decree, were doomed to death.
Three months his parents kept him unrevealed,
But longer he could not remain concealed ;
Hence they in faith construct a little ark,
And place their loved one in this tiny bark
Among the rushes of the ancient Nile
Alone, thus mournfully, to weep or smile ;
And in that Providence alone confide,
Which will in all our wants so well provide.

But Miriam watched, by sister's love beguiled,
To see the fate of this beloved child.
And lo ! their prayers and faith were not in vain,
As help came in an unexpected train.
The king's own daughter with her waiting-maids
Came here to bathe, with these, her usual aids.
Then one, as told, th' unusual object sought,
And to her mistress soon the stranger brought.
"This is a Hebrew's child," was her reply,
Perceiving all with quick-discerning eye.
The child then weeping to her heart appealed,
And generous pity prompted her to yield,

Then gave his mother called the precious charge,
To nurse and rear for compensation large ;
And when the task most faithfully was done,
The princess took the child to be her son.
In Egypt's courts, most learned and sublime,
He gained the skill and wisdom of the time ;
Where also brightest future prospects shone,
For honor, wealth, if not a kingly throne.

But proud oppression reigned in that dark land,
And desolations made on every hand.
His brethren groaned beneath their burdens sore,
Which moved his heart their freedom to restore,
Even 'mid afflictions, toils, and perils rife,
In such a course of patriotic strife ;
Enabled thus by faith his course to choose,
And sinful pleasures cheerfully refuse.

One day, when he was grown and had the power,
He went to see his brethren burdened sore.
Th' Egyptian smote then, of his brethren, one
Whose hands were innocent of evil done.
Then looking carefully on every hand,
He killed th' Egyptian, hid him in the sand.
Next day as he went out and passed along,
He saw two brethren strive, one in the wrong.

His mild reproof was proudly spurned as vain,
Reproached, as he who had th' Egyptian slain.
Then Moses saw his danger from the deed,
And would from Pharaoh's rising wrath recede ;
Hence to the land of Midian he fled,
And came to Jethro there as he was led.
And there he dwelt the space of forty years,
In rural occupations as appears.
And Zipporah to him by Jethro given,
Became his wife when from his kindred driven.
Meanwhile, the reigning king of Egypt died,
And Hebrew children mid their burdens cried.
The God of Abraham now heard the cry ;
For their deliverance then was drawing nigh.
Backside the desert, near the mountain rock,
Had Moses led his father Jethro's flock.
And there he saw the wondrous bush illumed,
With flaming fire, — but yet was not consumed.
Thus God, the second person, was revealed,
His chosen people sore oppressed to shield.
The time had come to interpose his power,
And scathing judgments on the oppressor pour.
But Moses called, the favored time so near,
From conscious weakness was in serious fear ;

Preferring one more able on the lead,
Prepared by gifts and grace to be their head.
But soon constrained, he laid his fears aside,
And thus appointed took his place as guide,
With Aaron to assist, a spokesman skilled,
To utter his commands to be fulfilled.
The great Deliverer then, "He who will be,"
Sent him to make His chosen people free.
Full forty years he toiled at God's command,
To reach the borders of the promised land.
Proud Pharoah first refused to let them go,
Till judgments loosed his grasp and laid him low.

To show that his commission was from God,
First Moses made a serpent of his rod.
Magicians claimed with theirs to do the same,
But soon were proved pretenders in their claim.
Their serpents swallowed, proved a vain device ;
Nor could they imitate at all the lice.
And all those plagues were aimed against their gods,
As with Jehovah thus were seen the odds.
First Moses turned the waters into blood,
The rivers, streams, and lakes, a crimson flood.
The frogs came up and covered all the land ;
The dust was turned to lice at his command ;

Then circling swarms of flies the heavens filled ;
A grievous murrain all their cattle killed ;
Th' Egyptians next he smote with boils and blains ;
Hail, fire, and thunder raged upon the plains ;
The locusts swarmed and revelled through their coasts
And darkness felt enveloped Egypt's hosts ;
And then, the climax, as his judgments ceased,
He slew the first-born both of man and beast.
With terror stricken by the ghastly forms,
And fearing judgments still in furious storms,
Proud Pharaoh urged all Israel to depart ;
To hasten and at once be on the start.
But facts then proved that he was but restrained ;
His desperate purpose raging still remained ;
As soon his armies and his chariots manned,
Were pressing hard on this devoted band ;
Encircling all in dismal, hopeless plight,
When sea and mountain hindered further flight, —
Most fitting time, Jehovah's wrath to show,
And make all Egypt and proud nations know
How vain the attempt, with puny mortals' might,
To meet his power in such unequal fight.
How small a thing for him all power to wield ;
His foes to vanquish and his friends to shield !

The winds were first commissioned o'er the tide,
And heaped the waters high on either side,
And made dry ground where once the water's bed,
O'er which the Israelites were safely led ;
Concealed from Egypt's hosts by cheerless night,
Which was on Israel's side a friendly light.
Still Pharaoh followed with presumptuous scorn,
Trained man, proud captain, and the highest born.
They struggled on, by vain delusion led,
Till midway now across the ocean's bed,
Jehovah looked on them, with frightful mien,
And through the cloud, in terror clad, was seen.
Th' Egyptians cower, their frightened hearts congeal ;
Their coursers stay, and dragged the chariot wheel.
Aghast they stood and looked on every hand,
When Moses lifted up his fatal wand.
The sea returned, engulfing every man,
All Egypt's hosts engaged, both rear and van.
The winds and tides to bleak Arabia's shore
But few remains of this discomfit bore, —
The broken chariots of the fated band ;
The mangled corpses cast up on the strand.
Then Moses sang, and Miriam took the song,
And echoing voices rolled the strains along.

Jehovah hath triumphed most gloriously,
The horse and the rider cast into the sea.
The Lord is my strength, my salvation and song,
My father's God, too, to whom honors belong.

The Lord is a warrior, distinguished by fame;
The hosts of proud Egypt he covered with shame;
They marched on the sea-bed, their bright banners shone,
The waters came o'er them as lead or a stone.

O Lord, thy right hand is unequalled in power;
Thine enemy vanquished, discomfited, tore;
They rose in their might Thy deep counsels to thwart;
Thou consumest them as stubble, as winds are at sport.

The east wind did blow and the waters heaped high;
The depth of the sea, as a path, became dry;
The enemy said, "We will follow their wake;
The sword shall devour, and the spoil we will take."

Thou didst blow with thy winds, and with one mighty sweep
O'erwhelmed the proud foe in the dark-frowning deep.
Thine own people passed safe on the bed of the sea.
Jehovah hath triumphed most gloriously!

The people and nations these wonders shall hear;
Palestina devoted with anguish shall fear;
Amazement the princes of Edom shall sway;
Th' inhabitants of Canaan shall all melt away.

The Lord's mighty arm, which his people has led,
Shall palsy their hands and their hearts fill with dread;
So that still as a stone all their struggles shall cease,
Till the Jordan is passed by thy people in peace.

On the mount shalt thou plant them, their own fixed abode,
And there shall they worship Jehovah their God;
And under his shadow protection shall gain,
Whilst thou wilt forever in righteousness reign.

SEC. 2. — *To his death.*

The Israelites were now from bondage free,
Their rear protected by the rosy sea ;
Th' oppressor's power was also rendered void,
Their fighting men entrapped and all destroyed ;
While nations round were filled with wholesome fear,
And Israel left to follow her career, —
So grand the victory the nation crowned,
So dire the crash where Egypt's hosts were drowned.

And now the Israelites, commanded, stir,
And go into the wilderness of Shur ;
But here at Mara bitter waters run,
And murmurings unseemly there begun ;
But power divine the bitter waters healed,
And new instructions were to them revealed.

Then they continued on their way as meet,
To Elim's wells and seventy palm trees great ;
Where wearied with the way and whirling dust,
They now enjoy the shade and quench their thirst.
Recruited and refreshed, they then begin
Their journey to the Wilderness of Sin.
And now such murmurings and sins begun
As all, but Caleb and the son of Nun,
Excluded from the land of promised rest,
As God in judgment uttered his behest.
Blind unbelief and their unfounded fear,
Cut short a promising and proud career.
For here they murmured both for bread and meat ;
Revert to Egypt, as of plenty great,
Forgetting brick kilns, service in the field,
And bondage sore with no protecting shield.
Then, in the evening, quails, for meat, were given,
And manna came, as bread, direct from heaven.
This was their daily bread for forty years,
Till at their destined home, old corn appears, —
A constant miracle before their eyes ;
For whence the origin of such supplies ?

To Rephidim the pilgrim band now went,
And there, as God commanded, pitched their tent.

But here refreshing water failed to glide ;
And hence, the people did with Moses chide.
But Moses cast his burdens on the Lord,
Who soon relieved him by his cheering word.
Then Moses smote the rock at Horeb's feet,
Whence gushing waters flowed in plenty great.
And there and then, the Amalekites fought and failed ;
For Moses raised his hand and thus prevailed ;
While Hur and Aaron either side resort,
Affording as was needed prompt support.
Then it was writ, the book to Joshua given,
That Amalek should cease from under heaven.

Here Jethro brings to Moses precious boons,
Even Zipporah, his wife, and her two sons.
In mutual friendship they relate and hear
The wonders God had wrought for Israel dear.
Then Jethro saw the leader's burdens great,
And recommended mitigations fit ;
That able men who feared the Lord indeed,
And men of truth, from covetousness freed,
Should be provided from the people all,
To sit in judgment over cases small ;
While he should be to them the mouth of God,
And in important cases bear the load.

And as they met, so they in friendship part,
Imploring mutual blessings from the heart.

And now the laws from Sinai come in course,
The number, ten, the Lord of all, their source.
One God exists ; none else shall be adored ;
No image made in likeness of the Lord ;
The name of God must not be used in vain ;
The holy Sabbath, men must not profane ;
Domestic ties must be observed with grace,
And life made sacred to the human race ;
The utmost purity required of all ;
Possessions sacred whether great or small ;
To bear false witness never must be done,
To covet in the heart, allowed to none.
These lessons came from Sinai's holy mount
Mid thunders loud to show their dread account.

The Israelites in Egypt long enslaved,
With their false views and worship were depraved.
The knowledge of Jehovah they had lost,
And hence instruction here they needed most.
So miracles in their behalf were wrought,
And these his power and goodness clearly taught.
The scenes of Sinai deeply would impress
Distinctive views of sin and holiness.

So classified were beasts unclean and clean,
From which a difference in things was seen.
The holiness of God men thus could scan,
Requiring such a principle in man.
The patterns of the things in heaven above
Were purified by these, as Scriptures prove.
The Jews were educated by these signs,
Whence truth with clearness in the process shines.
Their civil laws then given and writ the page,
Would guide the nation to their latest stage.
Their wisdom and their fitness now we heed,
Nor can all modern lore the code exceed.
The nation lived while they in fear obeyed,
But perished only when from these she strayed.
Well may the sceptic yield, inspired with awe,
Inquiring, "Where did Moses get that law?"
As that, exceeding earthly wisdom's line,
Claims for it an original divine.

Next was the tabernacle reared to God,
To lead the people in the heavenly road.
The priests were set apart to sacrifice;
The altars built whence savors sweet would rise;
The service shaped the infant age t' impress,
And lead to higher life and holiness.

But still the people were to murmuring prone,
And Moses felt his burden sore, alone.
So to relieve and lighten all his care
Were seventy men appointed this to share.
Some of his spirit rare was on them placed,
That such an office might be duly graced.

And now the Jews were murmuring again,
And by the fire from God were many slain.
But soon the fire was quenched at Moses' prayer ;
The place was called Taberah, from the fire.
Now from the Lord, the wind brought quails again,
From Afric's coast across the rosy main.
And while the flesh was yet beneath their teeth,
The plague was sent, as God's avenging wrath.
And Aaron now, and Miriam made assault,
Reproaching Moses with unfounded fault,
The Midianitish woman as his wife,
But who was true and faithful all her life.
Though he was meek, God put on them disgrace ;
Approving Moses, talking face to face.

And still another sin we here recount,
When Moses tarried in the holy mount ;
The golden calf was fashioned by the man
Who should in Moses' absence lead the van.

Three thousand, hence, were slaughtered by the sword,
When Moses spurned the deed and gave the word.
Jehovah, thus insulted, justly shows
Avenging wrath by such inflicted blows.

And now, the second month, the fourteenth day,
The passover was kept the usual way.
Then on the borders of the promised land
Twelve spies were sent to search at God's command.
From south to north they pass the country through,
And Eshcol clusters bring as samples true.
The land throughout with milk and honey flowed,
Inviting their advance, to this abode.
Now, Joshua and Caleb took this view,
And urged it on the nation to pursue ;
Jehovah's arm would give to them the land,
And no opposing force could him withstand.
But ten adverse excited guilty fears,
Delayed their entrance nearly forty years.
The frightful stories of their walls and bars,
And giants panoplied for cruel wars,
Such panic added to their unbelief
As soon and sadly brought them all to grief.
For now Jehovah, with an angry frown,
With pestilence about to cut them down,

Was hindered only by his servant's prayer,
And kindly deigned their little ones to spare.
Then all were doomed to wander forty years
In that lone wilderness made sad with tears.

While wasting there in this most dismal place,
But few events have come to our address.
Th' offence of Aaron and of Miriam one ;
Of Korah, Dathan, and Abiram known ;
Symbolic blossoming of Aaron's rod,
Importing his appointment there from God ;
The sins of Moses and of Aaron too,
When from the smitten rock the waters flow,
Correction calling from Jehovah's hand,
Excluding both from entering Canaan's land ;
The fiery serpents soaring on the wing,
Inflicting bites with venom in their sting,
Thus dealing death on multitudes most sure,
For which the brazen serpent was a cure.
This serpent, lifted on a lofty pole,
Could be inspected duly by the whole.
The deadly wounds of those who looked were healed ;
Of those who turned away, their death was sealed.
And so the Son of Man was lifted high,
And there put forth forlorn his dying cry,

That all who look on him and thus believe,
His full salvation freely may receive.
Th' atonement is a measure to prevent
The dire necessity of punishment ;
While law and order are as well maintained
As punishment inflicted would have gained.
This measure here is faintly shadowed forth, —
Christ's sacrifice for us, of matchless worth.

Such are the leading facts in their amount,
For thirty-eight long years, the given account.
At Kadesh Barnea had Miriam died,
And Aaron at Mount Hor was set aside.
And now the time drew near for wondrous change ;
As Moab's border was within their range,
The king was much alarmed and looked for aid,
But Baalam being called, awhile delayed ;
And when before them brought, he says at first,
" How can I curse whom God has never cursed ?"
And from his high position on the rocks,
He saw the Israelites spread out as flocks ;
And said, " How goodly are thy tents thus spread,
" The people whom from Egypt God hath led.
" Among them is the shout, as of a king.
" What puny arm can their destruction bring ?

"For as a lion strong he there doth lay,
 "To rise and seize and then devour the prey.
 "A star shall thence proceed to Israel,
 "These nations to destroy, their doom to tell."

East of the Jordan now the nations yield;
 And there, were Reuben, Gad, Manasseh held,
 Conditioned that o'er Jordan they should go,
 To help their brethren there their work to do.

Then Moses went alone to Nebo's height
 To view the land adjudged, a glorious sight, —
 A land which then with milk and honey flowed,
 So soon to be the nation's fair abode.
 For sin indulged, he then was doomed to die,
 But thence transferred to his fair home on high.

In Moses, meekness was a ruling trait,
 And industry and self-denial great;
 Large statesmanship in all his doings blends,
 And wisdom in the choice of means and ends.
 The Lord distinguished him by this marked grace,
 That with him, He himself spake face to face.
 And what a funeral this to undertake,
 The Lord of glory following the wake!

CHAPTER VII.

JOSHUA'S ADMINISTRATION.

As Moses now, the meek, courageous man,
Who long had been the leader in the van,
Had served his time and laid his armor down,
And gone to his reward to wear a crown,
The work unfinished, but of worth untold,
Required a leader still, both wise and bold,
To meet the perils rife on every hand,
While planting Israel in the promised land ;
And Providence, who all things sees afar,
Had raised up one with gifts for such a war ;
Like Washington, in later ages named,
So Joshua now for skill and grace was famed ;
As Moses, whom the Lord knew face to face,
Had laid his hands on him, imparting grace.
Jehovah also said to him, "Be strong,"
And promised his support the way along ;
And all the people took the noble stand,
To go and do, as he should give command.

Now Jericho, across the Jordan's stream,
Appeared conspicuous in the sunlight's gleam ;
Green hills and fertile vales before it spread,
And strong and lofty walls around it led.
This warlike city first must be assailed,
And mischief threatened if the conquest failed.
Two spies were therefore sent the facts to learn,
And then in secret to their camps return ;
Though in th' attempt their lives would be at stake,
Though favoring influences be on their wake.
The news of their approach soon reached the king,
Hence officers were sent the spies to bring ;
But Rahab faithfully the spies concealed,
So that their hiding-place was not revealed,
The king's officials being led astray,
The spies were shown and helped another way.
Then Rahab told them of the terror brought,
From wonders which the Lord for Israel wrought ;
And how the hearts of sturdy warriors melt,
And what presaging fears the people felt ;
How even panics raged on every hand,
As in th' unequal conflict, who could stand ?
So when the trump of cruel war was blown,
And walls of strength were weak and toppled down,

Her safety and her kinsmen's were secured ;
As from her favoring course she was assured.
All Israel then with hope and joy were fraught,
From hopeful prospects which the spies had taught.

Now they prepare to make th' effective move,
And thus Jehovah's power and promise prove.
First Israel's hosts approach the Jordan's tide ;
The priests then dip their feet, the stream divide.
Below, the swollen waters quickly fly ;
Above, they stood in walls, the channels dry.
Then they who bore the ark, a white-robed band,
Stood firm in Jordan's bed, as on the land,
Till all the people forming Israel's host
Had passed unharmed to Canaan's longed-for coast.
Twelve stones then taken from the river's bed,
Where stood the priests till all across were led,
Were made a heap beside their lodging-place,
As fit memorials of the wondrous grace.
The priests then left the station where they stood,
When Jordan's waters went their usual road.

While in the wilderness for forty years
The rite of circumcision disappears ;
But now this rite the Israelites renew,
And thus at Gilgal their reproach eschew.

The second month, the fourteenth day, again
The passover was kept on Jericho's plain ;
There first they ate the old corn of the land,
And manna ceased, no longer in demand.

The armies then prepare to strike the blow,
And lay in desolation Jericho.
Now Joshua, early to the city gone,
Beheld a wondrous form with weapon drawn.
Messiah, thus to guide the mighty train,
Came there as Captain in his right to reign ;
And as commanded, so the siege begun ;
Six days their circuit round the walls were run,
The blasts of rams' horns seeming then in vain,
As all the while their walls unharmed remain ;
But on the seventh, seven times the hosts went round ;
The last, loud shouts arose, the horns resound,
The walls fell flat, the people eager ran,
And entered right before him every man.
Resistance vain ! and whither could they fly ?
Hear now the dismal and despairing cry.
Destruction came, and cut off every one ;
Their goods and cattle, ere the setting sun.
But Rahab and her house then find release,
Because she screened the spies and sued for peace, -

A fitting tribute and a sure reward
To those who trust, obey, and serve the Lord.

The gold and silver vessels, iron and brass,
Were consecrated to the Lord in mass.
But Achan covetous alone was found,
Th' accursed thing concealing in the ground.
This first was learned by sore and marked defeat,
At Ai, where the opposing forces meet ;
How great the sin the punishment revealed,
Which Achan's doom, with all his household, sealed.

Thus purged, the men again prepare for war,
And ride triumphant in the conquering car ;
Proud Ai soon succumbed and was destroyed ;
Her city made a heap, to this day void ;
The spoil awarded to the warriors brave,
Which spoil to them Jehovah freely gave.
And then on Ebal was an altar built,
Where sacrifices burned for human guilt,
And where the law was written on the stones,
And read to all Jehovah's chosen ones.
Near Gerizim, the half of Israel stood,
The rest near Ebal, in the neighborhood,
When all the law was there distinctly read,
The blessings and the curses o'er their head,

As they the right should choose, refuse the wrong,
Or in opposing courses pass along.

Gibeon was a mighty city near,
Whose hearts at Israel then were filled with fear ;
And hence with craft, they took them by surprise,
And made a league in which their sufferance lies.
Then all the kings throughout that fated land
Combined against them, an unbroken band ;
But Israel kept the league and brought relief,
And sadly put their enemies to grief.
Five mighty kings with valorous armies boast,
Which all gave way before Jehovah's host.
Great hailstones too most wondrously from heaven,
To greater straits the Canaanites had driven.
Five nations thus received a sad defeat ;
But night approached, the slaughter incomplete,
And hence the king of day and queen of night
Were stayed by mortal mandate for a fight.
For Joshua spake, "Stand still on Gibeon,
"Thou sun, and paler moon, on Aijalon."
And so for one whole day their mazy dance
Was stayed, the dreadful slaughter to enhance.
The doomed ones struggled, but their efforts vain ;
The kings and armies all at last were slain.

The clash of arms and din of war resound
Then south and westward to their utmost bound ;
And all the petty kingdoms were destroyed,
And for the chosen nation rendered void.

The northern nations then their forces join,
Alarmed at Israel's power and prowess shown.
The king of Hazor led confederate bands,
As many as on sea-shore are the sands,
With iron chariots and with horses fleet,
In proud defiance God's array to meet.
And now King Jabin's formidable train
For battle stood on Merom's spacious plain.
Then Joshua hastened in his martial tour,
And came upon them with terrific power ;
Thus smiting all arrayed, both rear and van,
And leaving none alive, nor horse, nor man.
And Hazor now, whose king was at the head,
They smote till every mortal there was dead.

This war of extirpation still went on,
Till all those nations perished one by one ;
Kings thirty-one were dispossessed and slain,
When war was stayed and peace began her reign.
Then to each tribe their portions God assigned,
As seemed most fit to his omniscient mind.

*The tribes, from the south to the northward, we scan,
 First, Judah and Simeon, Benjamin, Dan,
 Then Ephraim, Manasseh, and Issachar forth,
 Last Zebulon, Asher and Naphtali, north;
 Manasseh, the half tribe, and Reuben and Gad,
 On the east of the Jordan their boundaries had.*

'Then Joshua died, a hundred ten years old,
 His life well spent, in dangerous service bold.
 In strict obedience to the Lord he moved,
 And uniform success his way approved.
 At Timnath-serah was his body laid,
 North side of Gaash where his tomb was made.

CHAPTER VIII.

DESCRIPTION OF THE COUNTRY CONQUERED BY JOSHUA.

FAIR Canaan, once the Jewish type of heaven,
Which Israel sought when out of Egypt driven,
In distance north and south in miles will give
The number just a hundred seventy-five.
It lies within the northern temperate zone,
From thirty-first degree, and northward on.
The distance from the west to eastern bound
From fifty up to ninety miles is found, —
The climate varies with the height of land, —
Cold, warm, and hot, thermometers will stand;
Its surface varied by plateaus and hills,
By one large river, many brooks and rills,
Three seas or lakes, from north to south their chain,
The Levant Sea, connected with the main,
By mountains lofty and the deep ravine,
Extensive plains and valleys clothed with green,
Deep mountain gorges, too, as often found,
And caves, both large and small, which still abound.

The mountains first we shall describe and name,
And things connected which are common fame.

Libanus on the north, with snow-capped crest,
Where cedars grow and eagles build their nest,
Supplies a lurking place for various game,
And timber choice to build the stately frame.

Anti-Libanus is its bold compeer,
And both ten thousand feet their summits rear.

Mount Hermon, of the eastern range is seen,
And Syria's valley lies the two between.
These goodly mountains rich with foliage shine,
And on their slopes are clusters of the vine.

Mount Carmel on the Levant runs southeast,
Its height is fifteen hundred feet at least.
Of trees, the laurel, olive, oak, and pine,
And many shrubs and flowers in beauty shine.
So many streamlets to the base descend,
And with the river Kishon freely blend.
Here lived Elijah, who denounced a drouth
In Ahab's time, which came to pass in truth.
Again he prayed, and then came down the rain;
And here too Baal's prophets false were slain.

Mount Tabor, east, towers up a lofty cone,
And overlooks the vale of Esdraelon;

Its base four hundred feet above the sea,
And rises thirteen hundred fifty high.
A plain, and ancient fort the summit crown,
And on the sides are trees and flowers now grown.
Here Barak pitched his tent before the fight,
When Jabin's hosts were slain amid their flight.
And here, tradition says, occurred the scene,
The glory of the Saviour shown to men.

Of this, the hill *Beatitudes* was north,
Where Christ his precious blessings uttered forth.

Proceeding south, *Gilboa* comes to view,
Where David sung, "Be neither rain nor dew";
Where both King Saul and Jonathan were slain,
And strength and valor seemed almost in vain.
On either side the fertile valleys run,
Connecting Jordan's vale with Esdraelon.

East of the Jordan seen are Bashan's hills,
With forests crowned and many brooks and rills.
From soft and sandy soil it takes its name;
From pastures rich and Bashan's breed, its fame.
Around stood sixty cities this day viewed,
Which Moses and the Israelites subdued,
Where Og then reigned and giants held the land,
And stone-built dwellings desolate now stand;

For while the flocks graze here, as we are told,
Fierce, wild marauders plunder, as of old.

Mount Gilead, near Jordan, seas between,
Is famed for balm, and also pastures green.

And westward, *Ebal* and Mount *Gerizim*,
Five hundred yards apart, with visage grim,
Stand on the plain eight hundred feet in height,
But awful once for scenes of sacred rite ;
Where blessings and a curse, the law being read,
Were imprecated as their conduct led.

And now in course to *Gaash* we have come,
Near *Timnath-Serah*, where was Joshua's tomb.

We next advert to Quarantonia's heights,
Where Christ was tempted forty days and nights ;
East of Jerusalem, tradition says,
Our only information where it is.

And near Jerusalem is *Olivet*,
Of touching scenes which we shall ne'er forget ;
The south part called Corruption's Mount, the odds,
From altars built to worship foreign gods.

Another *Carmel* near the Dead Sea stands,
Where Nabal dwelt and David hid his bands.

Judea's mounts are mostly barren hills,
Whence John the Baptist came, whose teaching thrills.

Abarim last, east of the Dead Sea, seek,
The north part, *Pisgah*, having *Nebo's* peak,
Where Moses stood and viewed the promised land,
Died, and was buried by Jehovah's hand.

In all these mountains caverns much abound,
And sometimes small and sometimes spacious found ;
Sometimes th' abode of poor but honest men,
Sometimes the lairs of beasts, or robber's den ;
Sometimes the sepulchres or chosen graves ;
And as the Horites, tribes have dwelt in caves.
A cave on Carmel was Elijah's home,
And Machpelah was Abraham's purchased tomb.
The caves Adullam and Engedi stand
As places where once David hid his band.
A hundred prophets, fifty in a cave,
Good Obadiah hid, their lives to save.

The *rivers* of the land we now shall name ;
The *Jordan* first, of most distinguished fame.
From Hermon's base its course is onward south,
Till in the famed Dead Sea it finds its mouth.
Its length direct, a hundred forty miles ;
Its depths will vary in its deep defiles.
Its windings to its length add many more,
Its breadth will vary with the swelling shower.

One hundred eighty yards its widest place,
But narrower far as towards its source we trace.

The lakes connected with it number three,
Asphaltites and *Merom*, *Galilee*;
The largest southward is the Dead Sea named;
It has no outlet; is in history famed.
Here for their sins were cities large destroyed;
As Sodom and Gomorrah rendered void.
Four tributaries westward make their way,
As *Arnon*, *Heshbon*, *Jabbok*, *Gadara*.
Asphaltites, the inlet is of one,
Where healing waters of the Cedron run.
The Levant Sea receives a number more,
These, *Kishon*, *Gaash*, *Eshkol*, *Besor*, four.

The plains and valleys next will be our theme,
Northwest, Esdraelon, held in high esteem.
'T is east of Kishon spreading out its length;
The fertile soil in products shows its strength.
At Mount Gilboa's base, the plain divides,
Extends to Jordan, passing by its sides.
The plain has been the nation's battle-field,
And Jew and Gentile forced in turn to yield.

The plain through which the Jordan rolls its stream
Is sunk and low throughout to each extreme.

In ancient times productive it was found,
By Lot was chosen as his pasture ground.

The plain of Sharon west, the coast along,
Was famed for flocks and flowers then told in song.

The vale of Rephaim, or the Giant's vale,
South of Jerusalem, a fertile dale.

And near was Elath's vale, where boasting vain,
Goliath was by David met and slain.

The wilderness and desert, Bible terms,
But simply barren wastes oft-times affirms.
And sometimes scanty trees, with herbs and grass,
Are found in such locations as we pass.

Such were the native features, briefly told,
Of this fair land to Israel given of old,
Enriched with former and the latter rain,
And copious dews to fertilize again.

The chief employment of the ancient Jews
Was agriculture, for returns profuse.
Here tranquil life in virtue's path is found,
And less temptations come in business' round.
This course for them Jehovah had assigned,
As best adapted to the end designed.
Hence they were planted in this goodly land,
Where generous plenty would the heart expand.

Here from their mountains cooling waters flow ;
The fertile valleys golden harvests grow ;
On sunny slopes rich clusters of the vine ;
On broad expanded prairies sheep and kine ;
From clefts of rugged rocks and hollow trees
The honey flowed and issued swarms of bees ;
Most gorgeous flowers their petals open fair,
And odors sweet are wafted in the air.
Hence agriculture is a choice pursuit,
Rewarding labor with abundant fruit.
The yeoman now, as then, his way along,
May trust and hope and sing his cheerful song.

In the earth's genial bosom are treasures concealed,
There stored up for man and by labor revealed;
And he who industriously follows the plough,
The process will learn in the sweat of his brow.

But from first rising shoots to the opening of flowers,
Increased and matured by the sun and the showers,
The burdens attendant, though large in their scope,
Are relieved all along by the magic of hope.

And this is the pathway to national wealth,
To mental and bodily vigor and health;
Strong arms and sound minds, and a generous spoil
Are usual returns for the tillage of soil.

Wool, cotton, and flax, and the famed Bashan's breed,
To furnish our wardrobes and larders as need;
And cities and villages towering with grace,
To the business of farming their origin trace.

Manufacturers, merchants, and men of all trades,
Professions and specialties, various in grades,
Subserve the convenience and growth of the realm,
In its products and wares and in guiding the helm.

But the yeoman provides for his own and to spare,
And a surplus has still with the needy to share.
So while others are tried, and at trials recoil,
Our tribute we bring to the lords of the soil.

He also finds leisure to study and read,
And for social demands, as occasion may need;
Recreations and pastimes the bow to unbend,
With his usual pursuits thus harmoniously blend.

Creation's works seen, the Creator will prove,
And the modes of his providence show but his love;
To devotion the farmer thus strictly is bound,
The duty enforced by creation around.

CHAPTER IX.

THE ADMINISTRATION OF THE JUDGES.

THE Jews had now a pleasant, favored home,
A fixed abode, no longer doomed to roam ;
A vine brought out of Egypt, foreign soil,
Through seas and deserts drear, peculiar spoil,
Well planted in the land, which God had given,
To take deep root, its branches spread to heaven.
The wild ones rooted there, a time remain,
But their eradication doomed was plain.
Long time the Jews Jehovah's laws observe,
Nor from the paths of swift obedience swerve.
So was it while that generation stood
Who with the spirit true had been imbued.
But when that generation passed away,
And in their graves th' experienced elders lay,
Who saw Jehovah's wonder-working power,
His friends to shield, his enemies devour,
Then their successors soon forgot his claims ;
And turned aside to meaner ends and aims.

Hence scourges were prepared of nations round,
Who plied the lash till sad and sore the wound.
Internal foes became another snare,
And burdens laid upon them hard to bear.
Then to the Lord they cried in deepest grief,
And judges were raised up for their relief.
The reign of peace on earth was then afar,
And hence the Jews kept up the art of war.
Mesopotamia's king was first t' oppress,
And held them eight years in severe duress,
Then Othniel was moved to take the field,
And Cushanrishathaim was made to yield.
Then from a war they rested forty years ;
When their old sin, idolatry, appears.
The Jews insulted now Jehovah's name,
And Eglon, king of Moab, warring came.
For eighteen years he put them all to grief,
When Ehud blew the trump for their relief.
By stratagem he laid his studied plan,
To loose the grasp of this oppressive man.
A fatal message to the king he bore
Of retribution then laid up in store.
He slew King Eglon with his own right hand,
Then called the Jews to follow his command ;

And they in concert slew ten thousand men,
And broke th' oppressor's power, thus freed again.

And Shamgar, son of Anath, next appears,
Protecting Israel from oppressive fears.

Then Jabin, king of Hazar, in the north,
In proud oppression's line came boldly forth,
With iron chariots counting hundreds nine,
And so the Jews to servitude assign ;
When lo ! the Strength of Israel comes to tread,
His hosts by Deborah and Barak led.
Their chariots failed, their horses sped amain ;
Their captain, Sisera, was vilely slain ;
And in their flight the slaughter freely ran,
Till none were left alive, nor horse, nor man.
Then Deborah and Barak sweetly sung
To heal divisions, different tribes among ;
And also show their sense of that kind care
Which gave them strength and taught their hands to
war : —

Praise ye the Lord, ye people, praise !
When willing hearts are found
To jeopard life, their hands to raise,
In war's most dangerous round. .

Hear, O ye kings ! ye people, hear !

While I in triumph sing;
And learn Jehovah's name to fear,
And grateful offerings bring.

Lord, when thou wentest out of Seir,
Thy people to maintain,
The mountains melt in dread and fear,
The heavens dropped with rain.

Of late our nation, in distress,
Highways had left untrod;
The villages were in duress,
When they forsook their God.

When cruel war its blasts had blown,
The people were unarmed;
Nor shield, nor spear with Israel known:
Well might they be alarmed.

But to the rulers of the land
My heart goes out in love,
Who with their precious lives in hand,
Regard for freedom prove.

The tribes most nobly sallied forth,
To break th' oppressor's chain;
Few from the south, or from the north
From danger would refrain.

The stars from heaven then in their path
Against proud Canaan fought;
The river Kishon swept in wrath,
What wonders God thus wrought!

Their horses plunged, their hoofs were broke;
Their mighty ones were slain;
Their iron chariots clog and choke,
And spend their rage in vain.

Proud Sisera dismounts with fear,
To Jael's house appealed;
But death disguised was lurking near,
Which soon itself revealed.

The woman gave him needed food;
With nail then pierced his brain,
Defiling him with his own blood;
Struck off his head thus slain.

His mother from the window gazed:
Why doth his chariot stay?
The query in reply was raised,
Divide they not the prey?

So perish all thy foes, O Lord!
And from the world be gone;
But those who love and heed thy word,
Be like the midday sun.

And now for forty years left unassailed,
The sun of peace and tranquil life prevailed ;
But then departing from the good old way,
The Israelites provoke another fray.
The Midianites in harvest make their raid,
And seize the stores their hands aside had laid.
And so chastised and scourged, again they cry,
When from the Lord redemption draweth nigh.
The Lord in Ophrah hailed the mighty man,
Whom he had reared to rule and lead the van ;
And he, assured of God's protecting care,
Then girded up his loins, prepared for war.
The dew upon the fleece, not on the ground ;
Then not the fleece, but poured profusely round ;
And then the barley loaf and Midianite's dream,
Were tokens which from doubts and fears redeem.
And now against the hosts of Midian stand
Three hundred men with torches in their hand ;
Symbolic of the One that struck the blow,
So all his mighty power and claims might know.
A hundred twenty thousand foes were slain,
The Midianites crushed, and not to rise again.
Then peace prevailed in Israel forty years,
While Gideon ruled, a tower against all fears.

Abimelech then usurped the Jewish throne,
The seventy slew, and reigned three years alone.
But anarchy and civil war were rife,
Till this usurper lost his worthless life.
At Thebez was a tower where all had fled,
And thence a woman stoned him on his head.
His servant then, as bade, his weapon thrust,
And laid this wicked man low in the dust.

Now for a time we count on their increase,
As Tola, and then Jair, ruled in peace.
But soon for base idolatry allowed,
Eight years of judgments on the nation crowd.
The tribes both south and east, before subdued,
And Ammon, held with them a bitter feud ;
Till deep repentance had her proper sway,
And all their idols they had put away.
Then God was pleased his favor to reveal,
And send deliverance for the common weal ;
For Jephthah, his united forces led,
When their oppressors slumbered with the dead.
This chieftain, starting out to take the field,
Vowed to the Lord an offering to yield, —
The first that met him, when in peace returned,
To be upon the appointed altar burned.

What grief and sadness then the father proved,
When meeting first his only child beloved, —
A daughter, leading on the virgin train,
With songs and cymbals in a joyous strain.
The victory, the nation's glad relief,
Brought sadness to the nation's honored chief.
We apprehend that single she remained,
As human sacrifice their laws restrained ;
And hence with her the family would cease,
As in the future would be no increase.
Six years the chieftain lived, the laws t' enforce,
When Ibzan, Elon, Abdon came in course.

Then forty years Philistia o'er them reigned,
Till penitence for sin was seen unfeigned.
Then Samson was raised up, a man of might,
To scourge and slay and execute the right.
His strength was seen when he a lion slew,
And thirty Philistines for raiment due.
Then craftily he burned their shocks of corn
With foxes bound, thus leaving them forlorn.
At Lehi next he burst the cramping cords,
And slew a thousand men, some of them lords.
And then the gates of Gaza, bars and all,
He carried to the mountain's top, as small ;

And last, not least, proud Dagon's temple razed,
And died himself with thousands then amazed.

Then civil war ensued for wrongs allowed,
And judgments followed, as Jehovah vowed.

The office now in course to Eli came,
To judge the land, the people to reclaim.

In milder virtues he was well imbued,
But sterner features needed, he eschewed.

At length succession was from him displaced,
For vileness of his sons then clearly traced,
But whom he failed to treat as they deserved,
As they in office from their duty swerved.

Hence soon in battle both his sons were slain,
The ark was lost, and death to him was gain.

Next Samuel, not least, comes on the stage,
In arduous, pressing duties to engage.

CHAPTER X.

THE REIGN OF SAUL AND SAMUEL.

THE prophet Samuel, the child of prayer,
Was given, important usefulness to share ;
Placed in the temple, lent unto the Lord,
And all his life obedient to his word.
His character was tested in his youth,
Unswerving in the narrow way of truth ;
And from the tokens given, then all could see
That he a prophet was ordained to be.
To him was Eli's fate at first revealed,
And which at Shiloh was still more unsealed.
The battle raged, and Eli's sons were slain,
The ark among them seeming then in vain.
And so was Ichabod writ on their arms,
The nation filled with true and just alarms.
To Ashdod was the captured ark conveyed,
Whose doings made the Ashdodites afraid.
Pentapolis was filled with great alarm,
Expecting from this secret symbol harm.

Hence they returned the ark to its own place,
With trespass-offerings, thus seeking grace.

Then Samuel to Mizpeh called the Jews ;
Reformed and taught them better ways to use.
The Jews were then in danger and distressed,
In civil and religious state depressed.
But he soon freed them from oppression's rod,
Securing help and strength from Israel's God.
Thus when the battle was at Mizpeh fought,
Jehovah thundered and the victory wrought.
The Philistines by thousands bit the dust,
And Israel gained his portion true and just.

From year to year, in circuit Samuel went,
To Bethel, Gilgal, Mizpeh, Ramah, sent,
Promoted learning and religion true,
United tribes, and caused obedience due.
At Ramah was his house, his fixed abode,
And there he built an altar to his God.
But in old age he put his sons in trust,
And they departed from his ways most just.
The nation then desired and asked a king ;
But Samuel told them what the change would bring.
All his persuasions failed their wish to foil,
And hence, as bad, he used th' anointing oil.

Hence Saul was sought, a person tall and strong,
To lead the people and prevent the wrong ;
To shape their policy abroad, at home ;
Of bearings near or far, in days to come.
So Saul was placed upon the kingly throne,
Whose power and folly forty years were shown.
So long he led the people in their strife,
When thousands fought for country, home, and life.
At Gilead, the Ammonites were thrust ;
The Philistines at Michmash bit the dust ;
For Saul led on these battles most severe,
Which to the foe were but defeat and fear.
A Providence was also in their wake,
Which served their courage and their ranks to break.

Devoted Amalek was next destroyed,
But then was Saul's succession rendered void ;
For he had Agag spared, of spoil the best,
Which was forbidden by the Lord's behest.
Saul recognized Jehovah, Lord of all,
But did not heed him as his King to call.
Idolatry, the king had well opposed,
But his dependence on the Lord refused.
Thus it was meet from him the crown to take,
That others might not follow in the wake.

And then to fill the place, to act the part,
He sought a man according to his heart.
The son of Jesse, David, thus was found,
Whom Samuel anointed in his round.
The Spirit then was David's constant guide,
But Saul was left to wander in his pride ;
An evil spirit also was his bane,
Which led to conduct like a man insane.
The skilful harpist, David, then was sought,
To chase the spirit which the mischief wrought.
And near to Shocho was the dismal plight,
The Philistines and Jews arrayed for fight,
Each spreading out upon a mountain's slope,
These mountains trusted as their strength and hope.
And now came forth a champion well arrayed,
The Israelites to challenge and upbraid.
Six cubits and a span his wondrous height,
And corresponding armor for a fight.
His brazen helmet and his coat of mail,
And greaves of brass and target to assail,
Whose staff with spear-head like a weaver's beam,
And shield upborne, most formidable seem.
Before the Israelites he stood and cried,
And Israel's armies scornfully defied.

Says he, Send forth a man to cope in strife,
And he shall rule who takes the other's life.
Saul and his army thus were sore dismayed,
And of the giant champion all afraid.
For forty days the challenge was renewed ;
No match was found in Israel's lines reviewed.
Three sons of Jesse followed Saul, to share
The chances of the battle pending there.
The youngest, David, kept the sheep at home,
But to his brethren with supplies had come.
And as he talked with them, Goliath came,
Renewed his challenge in proud terms the same.
The stripling heard, was filled with wondrous zeal
To wipe away reproach from Israel.
Then he was told the portion he would share
Who would the boasting Philistine ensnare ;
Great riches, honors, and a boon for life,
The king's fair daughter as his wedded wife.
Though envious brethren their reproaches fling,
The servants brought him then to Saul the king.
And while his youth and tender age were named,
Compared with giant sinews warlike famed,
His trust in God, the Strength of Israel,
Was far superior in th' fight t' excel.

The lion slain, and then the raging bear,
When of his father's flocks he had the care,
Were tokens that Goliath, boasting vain,
Would be, as they, then overcome and slain.
And so the ruddy youth with sling and stone
The giant met with courage on the throne ;
And whelmed with curses by the heathen gods,
He well retorted, showing him the odds ;
Foretelling his disgraceful, fatal fall,
And sure destruction of his forces all,
And so the slung-shot, executed well,
And like a giant oak, Goliath fell.
With his own sword, his head was taken off,
No more in proud defiance there to scoff.
While David lifted up the bleeding head,
The Philistines, amazed and frightened, fled.
Their camps were taken and their strength was shorn,
And in respect to future hopes forlorn.

And David elsewhere warred, as was required,
And acted wisely as the light inspired.
The song was sung and echoed back anew,
That thousands Saul, ten thousands, David, slew.
Hence envy rose within the monarch's breast,
And purpose desperate his soul possessed.

And now commenced the deadly hopeless strife, —
Saul's eager efforts after David's life.
As bloodhounds scent and seek their wonted prey,
So was the course of Saul in this affray.
Hence David oft was driven in circuit round,
From cave to city where was refuge found.
While Jonathan made friendship with the lad,
His father persecuted, strangely mad.
But who Jehovah's well-laid plans can thwart,
Whate'er the means to which they may resort?
So Saul was worsted in his guilty cause,
And in his futile efforts led to pause.
And Samuel died, now in a good old age,
An actor forty years upon the stage;
The last of all the judges, but the best,
In all things faithful till called home to rest.
Through all his life, while dangers thickly roll,
He exercised a wise and safe control.

And now events their shadows cast before, —
The retributions long laid up in store.
The Philistines appeared in dread array,
And Saul was left to his own chosen way.
As Urim, Thummim, and the prophets failed,
Familiar spirits to his aid were hailed.

The Witch of Endor thus was brought to light,
Who, Samuel called, was sadly put to fright;
And Saul was overcome with hopeless gloom,
As thence informed of his approaching doom.
Next day the battle raged, but proved in vain;
Saul and three sons were on Gilboa slain.

Now, Jonathan and David long before,
The purest friendship for each other bore.
Far in the distance of heroic time,
Uryalus and Nisus friendly chime.
So Damon, Pythias, of later age,
As friends, our admiration will engage.
But that of David and the son of Saul,
Surpasses sympathetic feeling all.
The welling heart constructs the friendly wreath,
In lamentation o'er the tragic death.
Magnanimous the tribute paid to Saul,
When on Gilboa's mount the fatal fall:

Oh, the beauty of Israel slain,
And cast away vilely the shield;
The mighty thus fallen in vain,
On the heights of the hard-fought field!

Tell it not in the streets of proud Gath,
Nor in arrogant, pert Askelon;

Lest the Philistines boast in their wrath,
And exult in the victory won.

On the mount of Gilboa so high,
Be neither the dew nor the rain;
Nor with offerings ever come nigh,
Where Saul the anointed was slain.

From the blood of the slain in the field,
There Jonathan's bow was not slack;
And in wielding the sword and the shield,
King Saul never empty came back.

In strength, the fierce lion most strong,
With them would but badly compare;
In swiftness, while coursing along,
The eagle in flight would not dare.

In life, both the father and son,
Were pleasant, united in heart,
And in co-operation as one,
In death they were not called to part.

Ye daughters of Israel, weep
O'er Saul, who has decked you with gold!
The mighty now sleep their last sleep;
How sad is the story thus told.

O Jonathan! I am distressed.
Thy love was more precious to me
Than woman's, the dearest caressed,
In its noble, unfeigned purity.

CHAPTER XI.

THE KINGDOM AND REIGN OF DAVID.

THE stream of time flows down its destined course,
Increasing on the way in mass and force,
Its surging waters now becoming deep,
And more majestic in its widening sweep.
As pebbles thrown upon the tranquil lake,
Their circles move, enlarging in their wake;
So moral means, from single points begun,
Expand in course, as from the centre run.
Thus Israel first from Abraham arose,
Became a wide-spread stream which onward flows.
The nation's banner, long before unfurled,
In David's time was feared by all the world.

Through long, eventful years severely trained,
His kingly virtues he unstinted gained.
He learned to trust in God for skill to fight,
And for the contest needed power and might;
When both the lion and the bear were slain,
And all their strength and fury rendered vain.

And when Goliath, with his haughty nod,
Defied the armies of the living God,
The nation marked the man with sling and stone,
Who, in Jehovah's name, the victory won.
And when King Saul was troubled with the blues,
And he was called the harp and voice to use,
He learned peculiar ways of courts and kings,
And public business, such as office brings.
And when accused by envy's jaundiced eye,
And by his persecutor forced to fly,
He learned to manage on the smaller scale, —
Experience which in future would avail.
And 'mid temptations trying to the soul,
He learned himself with reason to control.
And men of might and skill were thus prepared,
Who in his after service nobly shared.
And Samuel to him a precious boon,
By prudent counsels early helped him on.

And now King David, by divine command,
Assumed his place as leader of the land.
He went to Hebron, as Jehovah bade,
And there, the king of Judah, first was made.
Meanwhile, the sole surviving son of Saul,
Was placed o'er Israel at Abner's call.

Hence civil strife seven tedious years prevailed,
And David stronger grew ; Ishbosheth failed.
At Gibeon these kings and captains met
In deadly contest, with their armies set ;
But Joab proves superior in the field,
And Abner is compelled the meed to yield.
Of his, three hundred warlike men were slain.
Of Joab's, Asahel and nineteen men.

Now Abner in his zeal begins to halt,
When by Ishbosheth told his reckless fault.
Hence came the purpose in the son of Ner,
And thus to David would the tribes transfer.
Negotiations hence were now in course,
Which would from Joab office held divorce ;
Installing Abner, heeding not the cost,
As captain of the whole united host.
Then Joab, with th' avenger's rights in view,
Outside the gates of Hebron, Abner slew.
And soon Ishbosheth was by treachery slain,
And David's way to rule o'er all was plain ;
For Israel then, with one entire accord,
Elected David as their king and lord.

The Jebusites Jerusalem still held,
But soon from thence by David were expelled,

Which hence became Jehovah's chosen seat,
Where all the tribes harmoniously meet.

Then Hiram, king of Tyre, good wishes sends,
And they became most true and faithful friends,
Whence masons, carpenters, and cedar trees,
And mutual pledges of their monarchies.
Long years their friendship most unbroken stood,
Affording comfort and substantial good,
Descending from the father to the son,
Expressed in acts of kindness mutual done.

The enemies of Israel took alarm,
And marshalled for a contest sharp and warm ;
But at Perazim they were forced to yield ;
In Rephaim's vale again they lost the field.
The signal sounded from the mulberry trees,
And slaughter raged amid the battle's breeze.
So then reduced, to tribute they were bound,
And peace prevailed with all the nations round.
Then to Jerusalem the ark was brought,
The symbol which Jehovah's presence taught.
On this occasion many hearts were glad,
And offerings to the Lord in faith were made.

The noble project next came into mind,
To build a house for God's own use assigned,

Which by the prophet Nathan, as behooved,
Was shown to be a project well approved.
Then it was promised in succession's line,
The sceptre from his house should ne'er decline.
But he, as needful, was a man of war,
To mould the nation down the stream afar ;
But of his seed, a son should rule in peace,
The house to build, the nation to increase ;
To hold a sceptre to the latest stage,
Though sins and chastisements together rage.
Thus David's heart was filled with grateful joy,
And worthy thanks his heart and tongue employ.

Then David pushed his conquests all around,
Up to the lines where God had fixed the bound.
The river Egypt was the boundary south ;
Towards the east, Euphrates to its mouth ;
To Hamath, north, the limits there were rife ;
All which had David gained in martial strife.
Then all the Philistines their tribute paid ;
The Moabites no more could make a raid.
The king of Zaba met a sore defeat ;
The same the Syrian king was forced to greet.
Congratulations for the victories gained
Were sent with gifts from Hamath most unfeigned.

Thus David was made great in power and fame,
And all the nations round revered his name.
The gold and treasures from the tented field
He set apart, the house of God to build.

Proud Edom next the conqueror's lists embrace,
And tribute was exacted of the race.

At Rabbath Ammon was the next campaign,
By Joab led, a bright and glittering train.
But though successful in the tented field,
Most bitter fruits events connected yield.
The sin of David with Uriah's wife ;
Uriah's murder, left in mortal strife ;
The pangs of guilt for this so deeply mourned ;
The sword unsheathed against his household turned ;
Dishonor come on him in open day ;
His flight from home and kingdom, driven away ;
The chastisements fourfold upon his head ;
All show how hateful sin, how much to dread.

Rebellion is the height of human crime ;
The sins of witchcraft with it clearly chime.
Yet Absalom now sought his father's throne,
Prepared for murder in the process shown.
Ahithophel to reckless means exhorts,
To kill the king, which Hushai's counsel thwarts.

Deliverance was thus by David hailed ;
The cunning artifice for treason failed.
Ahithophel was thus bereft of hope,
And sealed his doom suspended by a rope.
And though the battle raged the coming day,
The young usurper died in that sad way ;
For caught upon a limb, his mule departs,
And Joab pierces him with fatal darts.
Thus ended Absalom's most base career ;
Rough stones heaped on him showed his character.
So justly he received the traitor's doom,
While David was preserved for good to come.
The nation then was rescued from disgrace,
And re-established in the arts of peace.

But small imprudences will oft embroil,
As small dead flies the choicest perfumes spoil.
So was it seen when David safe returned
From Amasa, and Sheba's fate then learned.
The tribes of Israel were in part ignored,
When David to his kingdom was restored.
But unto Judah was the honor given,
To place the king upon the throne whence driven.
The doors for evil thus were set ajar,
Receiving hence the tide of transient war.

And when these civil wars had spent their rage,
A three years' famine came upon the stage.
Some Gibeonites had once been slain by Saul,
Their lands apportioned to his friends withal.
Seven sons of his were therefore sought t' atone
And stay the famine then so fatal shown.

Again the Philistines prepared for war,
And marshalled all their forces in th' affair.
Even men gigantic, of Goliath's race,
Were brought again the Israelites to face.
Four battles followed, whence the victory gained
Reduced the Philistines, and peace obtained.
Four giants in the conflict here were slain,
Nor more of proud Goliath's race remain.
Here David, mid the perils of the strife,
Endangered much his still important life ;
And hence his subjects in the wars to come
Would not expose the king to such a doom.
Now David, thankful for this precious calm,
For due expression wrote the eighteenth psalm.

And now, in this proud time of his career,
A gross and sad mistake begins t' appear.
For some delusive scheme in fancy's round
He takes the census of his warriors found ;

Ten tribes, eight hundred thousand in th' amount,
Five hundred thousand then would Judah's count.
As God's displeasure now was clearly seen,
The Levites passed and tribe of Benjamin.
And then Jehovah in displeasure frowned,
And by his judgments made a fearful wound.
A seven years' famine raging in the land,
Three months of unsuccessful war at hand,
Or three days' pestilence with ghastly mien,
Alternatives were given for this great sin ;
The sin consisting in the motive found
To carry war beyond their proper bound.
Then David said, "I'm in a dreadful strait,
But on the Lord I fall, his mercies great."
From Dan to Beersheba the plague deployed,
And seventy thousand in its course destroyed.
Then sacrifice and supplication made
The pestilence from further riot stayed.

And now was David in a good old age ;
Another in his place must take the stage.
Adonijah, the eldest of his sons,
Conspires for this, and all the hazard runs.
But Solomon, anointed of the Lord,
Was then enthroned according to his word.

Conspirators were worsted and destroyed,
As rightful claims could not be rendered void.

Meanwhile the king advice most useful gave,
And set his house in order for the grave.
For forty years he reigned in regal state,
And brought the nation to perfection great.
He vanquished all her foes with spear and sword,
And trained his forces for a future guard ;
The nation's policy was well defined,
And means to prosper skilfully combined ;
The course of worship was assigned by days ;
The Psalms were written as a book of praise ;
And while his spirit lent devotion wings,
The purpose ruled to serve the King of kings.
And when he sinned, repentance followed crime,
And absolution gained from time to time.
And when affliction came in furious storm,
The influence never failed in his reform.
A warrior, statesman, poet, all in one,
And lofty in each character he shone ;
Imperfect, while engaged in human strife,
The world was blessed by his eventful life, —
A type of Him who in the royal line,
In future ages would more brightly shine.

CHAPTER XII.

THE REIGN OF SOLOMON.

THE tree has beauty in its early stage,
Before the growth of years and fruits of age ;
But when we see it to perfection come,
A lofty trunk and widely spreading dome,
Prepared to answer varied human wants,
The tree mature still more the mind enchants.
So nations rising up the most sublime,
Our admiration gain oft in their prime ;
For throughout nature's large and broad domains,
The law, from small to great, always obtains.
The lofty forests rise from tiny shoots,
And bud and blossom augur timely fruits.
But as of culture, fruit is still the aim,
We look on nations in a light the same.
And when increased in numbers, wealth, and power,
They should in noble aims and doings tower.

But Israel now had passed its youthful state,
And had by growth become a nation great.

And David last, a man regarding right,
Had done the most to raise it thus in height ;
Relying on Jehovah, as their king,
To prostrate foes, and then to honor bring.
From western sea to proud Euphrates, bound,
From Egypt south, to Hamath north, around,
The nations were subdued and tribute yield,
And peace then reigned in all the wide-spread field.

Thus Solomon ascended David's throne,
Unequalled in his wisdom, world-wide known.
Adonijah, with false ambition fired,
In proud presumption to the throne aspired.
Thus helped by Joab, as was clearly seen,
Alarmed, and fleeing to the altar's screen.
Hence to the crime by self-delusion driven,
Both to the traitor's doom were justly given.
Abiathar, High Priest, was in the plot,
And after, in the office had no lot.
And Shimei, who cursed his sire distressed,
Was soon entrapped and slain at his behest.
Then Zadak in the priesthood wisely led ;
Benaiah, of the army was the head.
Now all the perils past, the kingdom sure,
The king alliance sought with rank and power.

From Egypt hence, the nation's servile scene,
He made alliance, and espoused his queen.

Then at Gibeon next the Lord he sought,
A holocaust, a thousand victims brought.
Jehovah then, in visions of the night,
The choice presents, of worldly good the height.
This he rejects, as futile, trifling things,
And asked for wisdom, needed most by kings.
Jehovah gave the wisdom which he sought,
With honor, wealth, and power above all thought ;
So that sustained by such transcendent good,
His throne and kingdom long majestic stood.

The first decision which the king then made,
The highest lustre of his wisdom shed.
Two harlots brought a dead and living child,
Each claimed the living, not the infant killed.
Then said the king, " Divide the child alive,
And so the half to either claimant give."
The mother's heart was thus brought out and seen,
In yielding up her claim, the child to screen ;
While she, who put in false, invalid claims,
Was understood by her unfeeling aims.
Thence people saw that Solomon possessed
The wisdom of Jehovah in his breast.

They feared him therefore for his wisdom true,
And rendered homage and obedience due.
And with arrangements perfect and complete,
He ruled and prospered in affairs of state.

The great achievement for the nation's good,
Was now his object, as well understood.
The temple, on Moriah's lofty height,
Was to the Jews a hopeful, dazzling sight ;
Jehovah's name and worship to maintain,
And in the service thus his favor gain.
This was constructed with consummate skill,
In every part the pattern to fulfil ;
As God Himself, with all details and style,
Had given for all the complicated pile.
The stones were quarried and the timber squared,
Where found, each piece for its own place prepared ;
And so adjusted on the building round,
Without the workman's axe, or hammer's sound.
From Hiram, King of Tyre, was furnished aid,
In workmen needed and the timber trade.

The men appointed in the work to share
Were thirty thousand named and levied there ;
And eighty thousand in the woods to hew ;
And seventy thousand burden-bearers too ;

And officers assigned the men to call,
Three thousand and three hundred there in all.
Seven and a half long years the work went on,
The structure then majestically done.

The feast of dedication next ensued,
And sacrifices largely were renewed.
The ark was brought, and as was fitting placed,
And swelling music then the temple graced ;
When lo ! the Lord descended in a cloud,
And filled the place, accepting offerings vowed.
The prayer of dedication then was made,
When fire consumed the victims duly laid.
By these two signs, Jehovah then made known
His full acceptance of the structure shown, —
The place appointed hence for sacrifice,
Where incense pure would with acceptance rise.
The feast continued fourteen days with glee,
This being in course the year of jubilee.
The ark established here, no more to roam,
Three times a year the Jews must hither come,
To celebrate the feasts, in number three,
Commemorating facts of history ; —
Th' escape from Egypt, giving of the law,
And passage to the land which Moses saw.

The first the Passover, next Pentecost,
The third of Tabernacles, as they were tost.
The Temple then so beauteous to behold,
Adorned with costly stones and precious gold,
Was wont to fix the passer's eager gaze,
And with its dazzling splendor all amaze.
The structure thus became the nation's pride,
A bond of union and a faithful guide,
Where truth was shadowed forth without disguise,
The long-desired and looked-for sacrifice,
And pointing to the fairer one above,
And leading men its preciousness to prove.
Here in the temple God was oft revealed,
Till Shiloh came, and thus the nations sealed.

But Solomon his enterprise extends,
And other structures built for different ends.
For Pharoah's daughter was a palace made,
The house of Lebanon, of royal grade.
His own, which was in building thirteen years,
And which in regal splendor then appears.
And Tadmor, in the desert east was made
A mart for nations there engaged in trade.
His commerce thus was carried far and wide,
Across the desert and the swelling tide.

So wealth abundant came with constant flow,
And from the nations' tributary, too.
Hence works for public and for private use,
The vineyards and the orchards then profuse ;
The gardens, groves, and fruits of every kind,
And pools of water with the same combined.
Then servants, male and female, were increased,
And herds, and flocks, and every useful beast.
And gold and treasures from the kingdoms round
Became as stones and trees, so common found.
And pleasure's charms were found within his court,
As singers, bands of music, every sort.
And Solomon for wisdom had a name
Above all previous ones of learning's fame.
He wrote of plants, from shrubs to cedar tree,
Of animals on earth, in air, and sea.
His songs a thousand and the number five ;
Three thousand proverbs, but a thousand live.
His application, knowledge such to gain,
To write the treatises and things explain,
To look abroad for commerce in its round,
And ways prepare where openings such are found ;
To carry on the government at home,
And give attention, as events might come,

Required a comprehension scarcely known,
And health and vigor in the process shown.

The Queen of Sheba heard his fame afar,
And came incredulous to prove him there.
But when communing, as was in her heart,
She found of wisdom had been told but part.
Thus happy was the nation she averred,
And those before him who his wisdom heard.
Then costly presents to the king she gave,
And in return received what she would have.
Then, well repaid, she went to her own land,
With all her servants, an admiring band.

To Solomon's faults we cannot now be blind,
Which, as dead flies in choice perfume, we find;
Or as a worm works in the wood when small,
But multiplies and pierces timber all,
Till firm foundations thus are rendered weak,
And with the superstructure pending break.
His thousand wives and concubines we name,
Which constitute his harem of ill-fame, —
A cause most potent of the evils rife,
Which rendered bitter his advancing life.
For those selected from the nations round,
In their idolatries would still be found,

Then in old age alluring him astray,
To follow them in their pernicious way.
And so his royal pomp, thus to maintain,
Must from his people much of substance drain.
Hence enemies and discontent arose,
And friends and allies then were turned to foes.
The government of theocratic kind,
Was left by Solomon most sadly blind ;
As he in practice thus forsook the law,
And late the sword of justice o'er him saw.
And vanity of vanities, he learned,
Was all his outward splendor dearly earned.

But to avert in part the coming storm,
For his most heedless ways he tried reform.
Ecclesiastes was a book he wrote,
Against his wanton life an antidote ;
Recounting his experience, strangely mad,
In devious paths and vile delusions sad.
His base idolatry when he was old ;
The worldly mind fed with increasing gold ;
Ambitious strife to tower and brilliant shine,
And wanton pleasure, all at once combine
To lead the monarch, filled with gloomy fears,
To counteract th' effect of misspent years.

His wives and concubines, and many friends ;
His allies, where his influence clearly blends ;
Acquaintances, in foreign trading marts ;
Admirers of his life and skill in arts ;
And all the votaries of voluptuous strife,
Corrected thus, might lead a better life.
So Solomon when brought to see his sins,
In duty's path most fittingly begins ;
And standing out so boldly in his time,
His writings now with all their interests chime ;
And to the last of earth, wide in their scope,
May lead the world in better things to hope.

While then the miser toils for shining dust ;
Th' ambitious man to rise and rank the first ;
While pleasure-seeking ones float down the stream,
And millions live in some delusive dream ;
The wisdom of the just hath power to save,
When tossing here on life's tempestuous wave.
And when the storm is hushed and all things fair,
This genial light will be the guiding star.
When past the forty years of Solomon's reign,
This guiding star to him appeared again.

CHAPTER XIII.

KINGS AND KINGDOM OF ISRAEL.

THE tree full grown, its branches spreading wide,
Of fair appearance on the outward side,
Is often hollow and decayed at heart ;
And from its fastenings ready to depart.
Such was the noble empire David gained,
And over which King Solomon had reigned.
By sins committed in his latter days,
And wrong designs and deeds in various ways,
The downward process of the realm begun,
And swift the course of ruin which it run.

Thus Rehoboam came upon the throne,
Unequal to the crisis, soon was shown ;
For while oppressions marked his father's reign,
And of their substance was a constant drain,
The tribes required concessions of the son,
Ere he the same extravagance begun.
Three days he took, the matter to debate,
Consulting all the counsellors of state ;

But following those who flattered most his pride,
The young and inexperienced by his side ;
Refusing hence to grant the favor asked,
Requiring more when they were overtasked.
This was his folly, and the nation's cost,
As thus their union was forever lost.
Ten tribes revolted, and but two remained,
O'er which the line of David henceforth reigned.
Some of these kings were faithful to the Lord,
Yet few, observing carefully His word,
Acknowledging Jehovah as their king,
While priests and people their good influence bring.
Departures small from their theocracy,
Were punished as the sins of high degree.

And here some wicked kings sat on the throne ;
And others followed, serving God alone.
So Judah, with a fourth part of the realm,
Superior proved in state and kept the helm.
The ten revolted tribes such rulers sought
As to their nation lasting evils brought.
King Jeroboam, at Bethel and at Dan,
Placed golden calves, idolatry, the van.
The son of Nebat, too, made Israel sin ;
These images became the fatal gin.

Hence from Jerusalem their worship changed ;
And times and feasts were also disarranged.
This king regarded not Jehovah's right,
Aspiring there to rule by his own might.
So from the throne his race was soon removed,
And others still, as they unworthy proved.
And though rebuked by prophets oft severe,
The lesson was not learned the Lord to fear.
But nineteen kings sat on the throne, before
The kingdom was destroyed to rise no more.

The son of Jeroboam, Nadab his name,
Next filled the throne, his character the same.
And Baasha conspired against his life,
And smote and slew him in the bloody strife.
The price of murder was the royal crown,
As gained and lost by his own folly soon.
For as he led his subjects far astray,
His line was severed from the royal sway.

Then Elah for a time the people led,
But was by Zimri slain, who reigned instead ;
And all the house of Baasha destroyed,
Thus making his succession henceforth void.

Now Zimri held the throne but seven days,
When he was burnt, thus filled with his own ways.

Then Omri was in power, and reigned twelve years,
Worse than his predecessors, as appears.
By him Samaria was built, we're told,
Upon the favorite hill by Shemer sold.

Then Ahab took the Israelitish throne,
And in his wickedness surpassed all known.
And Jezebel, on idols madly bent,
Had to their worship all her influence lent.
Temples were built, and priests for Baal made,
Their predecessors here thrown in the shade.
And more was done by this most wicked king
Than by all others, judgments there to bring.

And now Jehovah's hand appeared at once ;
Elijah came his judgments to denounce.
The first a drought, impending near at hand,
To bring distress and ruin on the land.
Elijah to the brook called Cherith fled,
And there by ravens for a time was fed.
When this was dried, to Zarephath he went,
And northward then for life his footsteps bent.
A widow there was in a starving state,
On whom for help he called thus in a strait,
Assuring her in such obedient toil,
Her barrel should not fail nor cruse of oil.

Soon after this her son was laid in death,
But at his prayer the Lord restored his breath.

And now the sun poured down his sultry heat,
The earth became as dust beneath the feet,
The heavens withheld the fertilizing shower,
And vegetation withered, fruit and flower.
Then ghastly famine followed in its train,
And multitudes were then by hunger slain.
And so the king and queen arose in wrath,
And blood of prophets true flowed in their path ;
Except whom Obadiah dared to save,
By hiding them by fifties in a cave.

At length Elijah showed himself again,
And at his intercession came the rain.
Then charging Ahab as the cause of grief,
And bringing timely this desired relief,
He made a challenge next, to show as due
Who were the prophets false and who the true.
Two bullocks then prepared, one for each side,
The power of idols now severely tried.
For then the prophets of their god and grove,
At Carmel, with Jehovah's prophets strove.
There Baal's seers, four hundred fifty named,
And prophets of the grove, four hundred famed,

Acknowledged He was truly God o'er all,
Who would send fire at his own followers' call.
The victims dressed were on their altars laid,
But no response to Baal's prophets made.
Then at the time of evening sacrifice,
Elijah prayed, consuming fires arise.
The waters in the trench were rendered dry,
And all with one consent began to cry,
"The Lord is God, the God of all the earth !
"Who can compare with Him in power and worth ?"
Then Baal's prophets, as deserved, were slain ;
Jehovah triumphed, idols proved in vain.

Elijah then to Carmel's summit went,
And fell upon his face with prayer intent ;
When lo ! a cloud, and then a furious shower
In torrents came, with overwhelming power.
But Jezebel, vain boasting in her pride,
The prophet threatened with destruction's tide.
But he escaped, by angels fed, and shown
To Horeb, where was God to Moses known ;
Where, by the tokens of the still small voice,
He could in such communion well rejoice.

Then he returned, another route revealed,
And found Elisha ploughing in the field ;

He cast his mantle on him, as a sign
Of service claimed of him by powers divine ;
And also he anointed Hazael king,
That from Assyria he might judgments bring ;
Anointed Jehu over Israel,
To be a scourge to those who dared rebel.

Then twice the Syrians came, with impious boast,
To overwhelm Jehovah's weakened host.
But Ahab then was used to lower their pride,
And then at Ramoth Gilead fighting died ;
And as foretold, the dogs licked up his blood,
Because of his apostasy from God.
And Jezebel, who served her gods with zeal,
Was slain and eat by dogs within Jezreel.

As Ahab Naboth's vineyard basely stole,
Fierce retributions now upon them roll ;
For Ahab's seventy sons were also slain,
And all his seed cut off for idols vain.
Thus puny mortals for themselves contrive,
But woe to those who with their Maker strive.

Of his successors, scenes of impious strife
Make up the records mostly of their life.
Thus Ahaziah next in royal state,
A wasting sickness threatened with his fate.

The God of Eckron then was asked to tell,
If he, from his disease, would e'er get well.
Elijah then foretold his coming doom,
And filled his future with a dismal gloom.
The king enraged, sent twice a numerous guard,
To seize the prophet, putting him in ward ;
But from the heavens Elijah called down fire,
Consuming those two bands who thus conspire.
The third, the Lord vouchsafed, as was their prayer,
While Ahaziah died, their lives to spare.
This to Elijah was the last of earth,
Translated then, the man of matchless worth.
Through him on earth the Lord was magnified,
When Israel through her kings, his claims denied.

The worthy man that took Elijah's place,
Elisha was, imbued with similar grace.
For him the Jordan's waters open wide ;
The schools of prophets in his care confide ;
At Jericho, the worthless waters healed ;
And barren grounds thus cured, their products yield ;
His hostess' child he raised to life again,
And Naaman relieved from leprous pain.
Gehazi then by falsehood gained his prize,
Was made leper, a reward for lies.

The king of Syria warred on them again,
But was defeated by the prophet's ken.
And while the king would vaunt his crushing ire,
Elisha's guards are chariots of fire.
He served the nation to his latest breath,
And acted well the patriot in his death ;
Foretold their victories, directions gave,
And censured *puny* efforts made to save.
But at his death, King Joash wept and cried,
The chariot of Israel fully tried.
And while in life his influence was a tower,
His memory continues still a power.
And as his bones revived the Moabite,
His deeds should to his faith and hope excite.

Jehoram next became the reigning king,
And evil wrought in one specific thing, —
The idols reared at Bethel and at Dan,
Which made idolatry the nation's ban.
By Jehu, he was wounded sore and died ;
And Jehu took the royal seat in pride.
The house of Ahab, all, by him were slain,
And Baal's worshippers of idols vain.
But still the golden calves were not removed,
And hence idolatry was left approved.

As now his race was run and he was dead,
His son Jehoahaz reigned in his stead.
Like all preceding, he was faithless found,
And little good accomplished in his round.

His son Jehoash next, still wicked proved,
For sixteen years when from the throne removed.
Against the king of Judah once he warred,
And then essentially her beauty marred ;
Broke down the gates, and took her sacred things,
And treasures from the palace of her kings.

Now Jeroboam, second, was the next
Who with his wickedness Jehovah vexed,
But was a man of warlike prowess bold,
Recovered Hamath and Damascus sold.

Then Zechariah, but six months only reigned,
When Shallum slew him and his kingdom gained.
But for a month the throne he then enjoyed,
When Menahem in turn his life destroyed.
This monarch then begun his wicked course
Of bribery, deceit, and brutal force.

Then he was followed soon by Peckahiah,
And he, by Pekah, son of Remaliah.

Hoshea was the last of Israel's kings,
When in captivity the nation swings,

In Halah and in Hazor, near Gozan,
And cities of the Medes as was the plan,
And from the previous statements be it known,
By wickedness was Israel overthrown.
The sins of Jeroboam on them laid,
And wrongs begun, could not henceforth be stayed.
The golden calves at Bethel and at Dan,
And groves for Baal was their favorite plan ;
Insulting thus Jehovah with the same ;
Denying him the glory due his name.
So suicidal was their course pursued ;
Captivity and death we here include.

Three stages mark their signal overthrow,
Tiglath Pileser struck the incipient blow.
Then Shalmaneser's furious forces come,
And Essar Haddon seals their fated doom.
The year ere Christ seven hundred twenty-one,
Ephraim was broke, their race allotted run.
And as the nation from their place was hurled,
Jehovah showed his right to rule the world.
To Media, the captives were assigned,
To live and shape their course as taste inclined.
And now, as some suppose, in modern days,
The nation mingles there in native ways.

But others trace them in migrations West,
Until the Isles of Briton they possessed ;
And hence that nation, mistress of the sea,
From Israel derive their pedigree.
And their good queen of just, distinguished fame,
From David's line derives her royal claim.
And these United States, from bondage freed,
Are their descendants, Israelites indeed.

CHAPTER XIV.

KINGS AND KINGDOM OF JUDAH.

PARENTAL influence on the rising race
Has always held a most distinguished place.
One generation so the way prepares
For good or evil, which another shares ;
For individuals and the aggregate
Are here improved or injured in their state.
Our social liabilities are plain ;
Hence admonitions should not be in vain.
Complaints of Solomon showed his mistake ;
But Rehoboam followed in his wake.
The kingdom hence was by division rent,
Idolatries increased in their extent.
To Israel thus was utter ruin wrought ;
No more to be a people they were brought.
But Judah's kingdom in a faithful way
Prolonged its life and held a broader sway.
Though oft by haughty powers around assailed,
The arm for their deliverance never failed.

Internal foes were often thus put down,
And so protected were the state and crown.
And when with Israel bitter feuds oft raged,
The Sovereign Ruler in their cause engaged.
Their history now we trace until their doom,
A warning given to others yet to come.

When Rehoboam saw his kingdom rent,
Hadorum to collect his tribute went ;
The Israelites then stoned him unto death,
And Rehoboam fled to save his breath ;
Then at Jerusalem prepared to fight,
Collecting force to gain his pristine right.
But this was vain, the thing was from the Lord ;
Shemaiah stayed the contest by his word.
Then, for a time, the king conducted well,
Prepared defences, made his power to swell.
And though two tribes with him alone remain,
From various sources these were on the gain.
The priests and Levites true, to serve their God,
Came there to make their permanent abode.
And others, far and near, of similar flame,
Came also there to call upon His name.
As Jeroboam forsook the Lord and them,
Their only resource was Jerusalem.

So three full years was Judah rendered strong,
While Rehoboam wisely passed along.
But when he sinned and madly went astray,
Not long did judgments in his path delay.
The King of Egypt, with his mighty hosts,
Soon took his cities and strategic posts.
Shemaiah then reproved, contrition wrought,
And thus a respite to the nation brought.
Then Shishak mischief wrought within the realm,
But Judah still contrived to keep the helm.

Abijam then succeeded to the throne,
With Israel fought and bloody battles won ;
Four hundred thousand on his side arrayed,
While twice as many opposition made.
But God appeared to vindicate the right ;
Five hundred thousand foes died in the fight.

Then Asa was installed, a man approved,
Who in the ways of right had always moved.
He first destroyed false worship through the land,
To all, to serve the Lord, he gave command.
The land was quiet then for ten full years,
Which he improved ; meanwhile, defences rears.
Then Zerah brought a thousand thousand strong,
Three hundred chariots in the way along ;

But by Jehovah's power, the foe recoiled,
And Judah hence the Ethiopian spoiled.
The son of Oded, Azariah by name,
Met Asa then amid his martial fame ;
And led him to destroy, at God's command,
All idols from that consecrated land.
They offered sacrifice with one accord,
And covenanted to seek and serve the Lord.
The King of Israel began a raid,
Which made the King of Judah much afraid ;
And hence he made a league with Syria's king,
That he should counteracting forces bring.
This was displeasing to the God of heaven,
And Asa's kingdom thence to wars was given ;
And other faults in Asa still were found,
Till he had measured his allotted round.

Jehosaphat was next to take the helm,
And managed wisely his extended realm ;
His martial forces he disposed as need,
And to the Lord's commands gave careful heed.
He took away high places, groves cut down,
And led the way to serve the Lord alone.
He kept the nations round in fearful awe,
While they his principle unflinching saw ;

His army was arrayed in proper style,
And mighty men composed it, rank and file.
But here Jehosaphat mistook his course,
In joining Ahab with his martial force,
To go to Ramoth Gilead in strife,
Which nearly cost the king his valued life ;
But rescued thence, he soon returned in peace,
And strove from faults his kingdom to release ;
Set judges in the land to guard their laws,
And priests and Levites to assist the cause.

Then Moabites and Edomites appear,
And numerous hosts assemble from Mount Seir,
And at Engedi pitch their tents for fight,
Great multitudes, to cause unequal fright.
A solemn fast Jehosaphat prepared,
Their sins and hopes thus openly declared.
Then humble, faithful prayer the king put forth,
Than gold or precious stones of greater worth.
Stand still and see salvation from the Lord,
Was God's response, which would their faith reward.
Then they begin to sing Jehovah's praise,
And their opposer, each, the other, slays.
Ammon and Moab slew the men of Seir,
And then each other with the sword and spear.

The victors then three days take up the spoil, —
A rich renumeration for their toil.

Years twenty-five, Jehosaphat had reigned,
And now a peaceful exit hence obtained.
Jehoram followed ; and his wicked hand
Wrought guilt and dangers in the troubled land.

And next Abijam took the helm of state,
And like Jehoram brought it to a strait.
But, with the sons of Ahab, he was slain,
And Athaliah six years usurped the reign.
She slew the royal seed excepting one ;
Whom now Jehoiada helped upon the throne.

Now Joash, seven years old, began his course ;
And well, while yet Jehoiada held his force.
He first repaired the house of God complete ;
Such offerings as for the time were meet.
But now the priest was old and soon removed,
And buried with the kings, as all approved.
Then Joash, mad on idols, went astray,
And Zedekiah reproving dared to slay.
Then evils rose which caused his heart to fear,
And he was vilely slain within the year.

Now in the course of kings comes Amaziah,
With but a feeble sense of counsels higher.

The Edomites revolted years before ;
And he resolved their tribute to restore.
He met them on the bloody battle-field,
Who, after thousands slain and captured, yield.
Elated thus, forgetting God's right hand,
He bowed to idols taken from that land ;
And breathing forth a proud, defiant breath,
He threatened his reprover sore with death.
Then he was left to his own wicked ways,
And ruin on himself and kingdom lays.
He challenged Jehu, answered with contempt,
But from his folly never was exempt.
They met in battle, and his army fled ;
Jerusalem was plundered, filled with dread.
Distress extended through the goodly land,
Because of his neglect of God's command.
Then he, the fifteenth year, to Lachish fled,
Conspired against, then numbered with the dead.

Uzziah, or Azariah, now took his place,
And hence his life and doings here we trace.
His reign was fifty-two eventful years ;
Much good in him in various ways appears.
The prophet, Zedekiah, lived in his days,
Who helped him onward in true wisdom's ways.

While thus assisted, prosperous he became,
Put Philistines and Ammonites to shame.
His walls and fortresses gigantic tower ;
His fame was spread abroad, and great his power.
At length, assuming rights to priesthood given,
A leper he became, from office driven.

Now Jotham with the Lord prepared his ways,
And all his life is spoken of with praise.

Then Ahaz followed, upon idols bent,
And all his powers to evil counsels lent.
Hence enemies beset him near and far,
And multitudes were slain in cruel war.
The nation was reduced to great distress,
And he was sent to Syria in duress.
But from distress no wisdom could he learn,
And to his idols incense still would burn.
Hence evils sore with evil doings mix ;
And he was then cut off at thirty-six ;
The contrast seen to wisdom's pleasant ways,
The wicked shall not live out half their days.
His burial there was with the meaner things,
But not among the sepulchres of kings.
Good Hezekiah next took the royal throne,
And reformation parallel went on.

Idolatry was then most potent found,
The temple service much neglected round,
Defeats and losses had been often met,
Irregularities were firmly set.
But Hezekiah soon reforms begun,
Which through his whole administration run.
The nation was aroused with ardent zeal,
Officials led to seek the common weal ;
Such sacrifices offered up to heaven
As Solomon before had scarcely given.
Hence when destruction's dismal pall would lower,
Jehovah interposed His saving power.

Thus rose up Sennacherib, banners unfurled,
Deriding Jehovah, defying the world;
His conquests assuming as proofs of his power,
While these were but judgments sent forth to devour.

With still greater vengeance he threatened the Jews,
If they his proposals should dare to refuse;
His panoplied legions in fury would come,
As an avalanche sliding to hasten their doom.

Jerusalem trembled as onward he came,
With trumpet and clamor and death-dealing fame;
Aloft in the sunlight his proud banners wave,
As he vauntingly shouted " Thy God cannot save!

“The Assyrian kings have destroyed many lands,
And vain were their gods to save from our hands;
Then what is Jehovah, in whom thou dost trust?
But to yield to the blast, as the chaff or the dust.

“I will enter Jerusalem, break down her wall,
The Forests of Carmel before me shall fall,
The fir-trees and cedars on Lebanon’s height;
And who can withstand my all-conquering might?”

Hezekiah was grieved and perplexed and dismayed;
Went into the temple in sackcloth arrayed;
Thus in danger and darkness resorting to prayer,
To strengthen his hope, counteracting despair.

“Rebuke the proud scorner, O Lord! make him know,
How strong is Thine arm, in his swift overthrow;
Oh, save us that he and the nations may own
That thou art Jehovah, the true God alone.”

Then answered Jehovah, “Thy prayer I have heard;
That no harm shall befall thee, I give thee my word;
I’ll show the proud boaster, so lofty in tone,
That I am the God of the nations alone.

“The daughters of Zion Sennacherib shall scorn,
To be of his greatness most speedily shorn;
For long time ago were fenced cities made heaps;
And the Shepherd of Israel nor slumbers nor sleeps.

“The proud, boasting monarch his steps shall retrace,
Defeated, dismayed, and o’erwhelmed with disgrace;
And the remnant of Judah escaped shall take root,
Extending beneath, and aloft, bearing fruit.”

At night those proud legions lay down to their rest,
No thought but of triumph e’er entering their breast;
But the Angel of Death passed with one mighty sweep,
And nine score and five thousand then slept their last sleep.

As the sun in the east chased the darkness of night,
What scenes of distress met the horrified sight;
Sennacherib, bridled, returned to his land,
And died by the sword in his son’s bloody hand.

Where now is thy boasting, proud monarch forlorn?
Insulting Jehovah with vain words of scorn.
How easily He, by the breath of his wrath,
Sweeps thee and thy thousands like dust from His path.

Thus all may take warning who strive with the Lord;
False refuges never can succor or guard.
Thus Nisroch proved vain; for defence, of no worth;
Though his vassal bowed low, he was swept from the earth.

Then, Hezekiah sick, near his last breath,
Isaiah warned of his approaching death.
The king then mourned and prayed with grief and tears,
And God vouchsafed to spare him fifteen years.

But still ingratitude in him was seen,
And wrath was threatened for the fault within.
And so was pride within his heart by stealth,
When to th' ambassadors he showed his wealth ;
Still, virtuous principle was in him rife,
And corresponding blessings crowned his life.

Manasseh followed, fifty-five years' reign ;
Unlike his father, given to idols vain.
These in his policy held chief control,
And shaped his varied doings in the whole.
His children through the fire were thus compelled ;
In witchcraft and enchantments he excelled ;
So altars to the hosts of heaven he built
Within Jehovah's house, — so great his guilt ;
And blood of innocents he shed profuse,
And put a graven image in God's house.
Thus Judah and Jerusalem were led
To sin, above the heathen, once there, dead.
Manasseh then to Babylon was sent,
Where keen affliction caused him to repent.
Then to Jerusalem he soon returned,
Made better, having useful lessons learned.
Now he began with earnest anxious care,
His former wicked life-work to repair ;

Most zealously promoted worship true,
And from the temple idols all withdrew.
He strengthened all the realm by works of art ;
Still more, by reformation in the heart.
But habits formed and principles maintained,
Amid reforming influences remained.
For Ammon took the throne in hostile strife,
Till, by his subjects slain, he lost his life.

And next Josiah comes, a pious king,
From whose succession favoring forces spring ;
While he was young and early in his place,
He sought for his defence the God of grace.
All idols vain he faithfully removed,
Promoted worship which the Lord approved ;
And in his eighteenth year, as we are told,
The temple was repaired by measures bold.
A copy of the law was in it found,
Which showed how aggravated sin around.
Josiah hence was overwhelmed with grief ;
And in the way of prayer he sought relief.
The people then assembled, heard it read,
And all united in the covenant made ;
The passover disused was now, at call,
Kept in a manner far surpassing all.

Then Necho, King of Egypt, tried to pass
Through his dominions, Syria to harass ;
Josiah met him with his martial might,
Received a fatal wound in that sad fight.
Hence Jeremiah elegiac strains put forth,
In their bereavement of the man of worth ;
All Judah mourned for him, their last good king.
And after ages lamentations bring.

Jehoahaz was scarcely on the throne
Before the King of Egypt put him down.

Jehoiachim, the office 'leven years filled,
His term with foul abominations skilled.

Jehoiachin three months then held the sway,
And evil counsels only would obey.

And Zedekiah followed in the suit,
And all the nation reaped appropriate fruit ;
In idol worship, early they begin,
Which proved the nation's wasting, crushing sin.
The prophets warned the nation and reproved,
But kings in judgment often were removed ;
Then reformation followed for a time,
But just as often they returned to crime.
Still to the year six hundred six ere Christ,
The nation stood while powers divine assist ;

And nineteen kings had held their varied sway,
Before Jerusalem became a prey.
But now, when their allotted time had sped,
To Babylon, as captives, they were led ;
For seventy years their lands lay unemployed ;
So long her Sabbaths due, she then enjoyed ;
For none were left to work or dwell in town,
Her temples burnt, her walls all trodden down ;
So great the sin, departing from their God,
And such the smart from His avenging rod.

CHAPTER XV.

THE JEWS IN CAPTIVITY AT BABYLON

THE Lord is wise beyond all human ken,
In all his doings with the sons of men ;
Controlling all their acts, in various ways,
So that the whole contributes to his praise.
As stewards of the mysteries of God,
The Jews in Canaan had their first abode ;
But failed in duties there, as strictly bound,
And fell into the ways of nations 'round.
Their noble institutions and their laws
Were given to guide them in their chosen cause,
To keep the nation in existence long,
Withstanding all opposing forces strong.
But they most stupidly their ruin bring
By changes made, the first to have a king ;
Rejecting thus Jehovah in the van,
And substituting an imperfect man.
Jehovah, therefore, interposed his power,
To make his purposes and objects sure ;

Even in the chastisements upon them thrown,
Contrived to make Himself still further known.
Defeats in battle, and captivity,
Were shaped and governed so that all might see
Jehovah's hand directing wisely all,
Both in their rise and in their sinful fall.
And in their saddest griefs, their nerves unstrung,
Their harps untuned upon the willows hung,
The Lord's song then was profitably used,
And knowledge of His ways and claims diffused.
Religion then was better understood,
And ways prepared for more extensive good.
Hence, in their exile long the heathen heard
Of one most perfect universal Lord.

Then Daniel and his friends of royal line,
In faith and pious worth conspicuous shine,
By precept and example, needed most,
Diffusing light to those in darkness lost.
Jerusalem was plundered 'leven years
Before the Jews were captured, as appears.
To Babylon were hostages conveyed,
As pledges for the treaties which were made.
There Daniel was distinguished by the foe,
And Shadrach, Meshach, and Abednego.

Three years they spent preparing for the state,
And then were better found than all the great ;
Hence with the learned council took their place,
Prepared with wisdom and abundant grace.

Now, when Jerusalem had been destroyed,
For seventeen years, and rendered sadly void,
Nebuchadnezzar, King of Babylon,
The mighty monarch through the region known,
Then dreamed a dream, important as detailed,
Which left impressions, though remembrance failed.
He called his wise men then to tell the dream,
And give interpretations of the theme ;
But on their failure in the stern command,
Decreed their death, — a false, pretending band.

Now, Daniel and his friends were with the rest ;
But asked for time to make the needed quest,
Which was allowed, and they resort to prayer,
And he the dream makes known and meaning rare.
A compound image made in parts fourfold,
Its head of pure and richly shining gold,
Denoted him who then sat on the throne,
And Babylon through all its stages on.
The breasts and arms of glittering silver bright,
The empires of the Medes and Persians cite.

The belly and the thighs of brass, as seen,
Was of the Grecian Empire then the mien.
The legs of iron, and toes as mixed with clay,
The Roman Empire in the Hebrew's way.
The stone cut from the mountain earth to fill,
Messiah's kingdom on the earth will seal.
And here are shadowed forth th' events of time,
Embracing in their scope thus every clime.

The first was great, aspiring up to heaven ;
Her provinces a hundred twenty-seven ;
Her people countless as the sands of sea ;
Her wealth as beauteous shells upon the lea.
But crimes and sins, as we are truly told,
The downfall proved of this first head of gold.

The Medo-Persians next, the image brings,
Inferior in the ruling race of kings ;
And in her battles fought, most sad defeat,
From Cambyzes, and others small and great.
Thus Platea and Marathon agree,
And Salamis, the battle on the sea.
Likewise, the central power had lost control,
Its influence weakened in th' extended whole,
And in her vital parts was sad decay,
Which for her subjugation paved the way.

Still for two hundred years, she was the friend
Of Jewish interests, even to the end.

For thus the exiles were again restored,
Their temple built, Jehovah there adored ;
And earthly kingdoms met a certain doom,
Preparing for Messiah, soon to come.

And now the kingdom third, or that of brass,
Most marvellously rising, came to pass ;
From Greece to India was the field at stake,
The hairy goat then travelled in his wake.
The Greeks with brazen mail and armor shone,
And ruled at length o'er all the world alone ;
And when for one great horn there came up four,
It was the same dominion as of yore.
The language was the same thus widely spread,
And through it revelation far was sped ;
The preparation thus was marked and plain,
For truth divine recorded to remain.
And Alexander, when he conquered Tyre,
Went towards Jerusalem with dreadful ire.
But Jaddua, with priests, a white-robed band,
Came out to meet him with a friendly hand ;
Showed him the prophecies of his advance,
Assuring him, his course was not by chance.

Conciliation thus his friendship gained,
And hence the Jews their freedom had obtained.

The iron-clad nation last comes on the stage,
Which broke and stamped the others in its rage ;
But into ten was this at length resolved,
As times and seasons in their course revolved.
The little horn reduced the three to one,
Pentapolis, Ravenna, Rome, as done.
And all these kingdoms, terrible in mien,
Like Troy of old, " Their glory great has been."
And records now with us full well declare,
That nations in their doings should beware ;
As these as such in future worlds are not,
Their crimes and wrongs on earth are not forgot.
Their misdemeanors, oft their proudest boast,
Are never overlooked, nor records lost ;
And 't is a sad mistake, sin as we please,
Jehovah will not visit us for these.
But godly fear and justice, we relate,
Will prove the firmest pillars of a state.
Thus Daniel warned the emperor of old,
And was rewarded, as must now be told,
Chief of the wise men, with the king to stand,
And ruler over all the wide-spread land.

Still he disclaimed all credit for the feat,
Ascribing it to God, supremely great.

Now, Daniel then was held in high esteem,
But not th' interpretation of his dream ;
For soon a golden statue raised to Bel,
From all, exclusive worship would compel.
But Daniel and his friends refused to bow,
With furnace threatened, seven times hotter now.
But lo ! from this Jehovah made them free,
Constraining thus all men, Himself to see ;
For bound in mantles, turbans, garments, all,
The doomed, unflinching martyrs thus in thrall,
Were by the flaming furnace fully tried,
While their Protector then was by their side.
The Son of God thus visible became,
Sustaining them amid consuming flame.
What deep impressions, on the nations round,
Of Him who ruled the fire, the men unbound.

Another dream rebuked him for his pride !
Driven from his throne, seven years insane to hide.
Great Babylon, which he in part had built,
Nebuchadnezzar spurned, when shown his guilt.
For while his words were uttered thus in boast,
He was from power and kingly glory tossed,

To learn again, and publish to the world,
Who set on high, or down the nations hurled.

At length Belshazzar came upon the throne,
More barbarous than others, previous known;
Profaning sacred things which God had blessed,
At his most impious, blaspheming feast.
For when with all the great ones of his court,
With vessels of the temple brought in sport,
Ascribing to the power of idols vain,
Those victories whence these had been the gain,
The object was, t' insult Almighty power,
And magnify their own dumb idols more.
And hence from heaven, The Highest wrote his doom,
Mysterious on the plastering of the room;
Thus, Mene, Tekel, Peres, Upharsin,
As numbered, weighed, divided, is thy reign.
So Daniel read it, when before him brought;
But waived his proffered honors as of nought.
The doom included in the writing plain,
That night took place, as then the king was slain.
His insolence two nobles could not brook,
And hence, Belshazzar's life in vengeance took.
The time is fixed in our chronology,
Before our Lord five hundred fifty-three.

Soon after this the two-leaved gates were gained,
And King Darius thus the realm obtained ;
His army entered by the river's bed,
As from the channel were the waters led.
The river gates that night were left unclosed,
And to their entrance nothing was opposed.
The city thus became an easy prey,
And Babylon was taken in that way.
The beauty of proud kingdoms was destroyed,
The glory of Chaldea rendered void ;
Perpetual desolations were prepared,
Which soon the city and surroundings shared ;
A lair of beasts which in the darkness prowl,
A place where satyrs dance and hoots the owl.
Isaiah had long before described the scene,
Before which many things would intervene.
And Daniel in the overthrow was known,
And hence the rulers now his friendship own.

But King Darius, lured by wicked men,
Consigned the prophet to the lion's den ;
The trap was laid the prophet to insnare,
That envious nobles might his honors share.
And when the firm and sure decree was past,
They thought they had their destined victim fast ;

For he would not refrain from duty known,
To save from snares of death around him strown.
But then Jehovah for him interposed,
And hungry lions' mouths were calmly closed.
But those vile men who spread the crafty snare
Were doomed their own devices soon to share ;
For lions' mouths that moment were unclosed,
When those unjust accusers were exposed.
Here Daniel's God was magnified again,
By showing here His hand in ways so plain.

The Book of Esther afterward detailed
A great deliverance, when distress prevailed ;
When Mordecai and Esther, Jews by birth,
Were marked by Haman to destroy from earth.
For he conceived the bloody, murderous plan,
To slaughter Jews and spare them not a man.
Then deadly hate had settled on his brow,
As Mordecai refused to him to bow ;
The gallows reared full fifty cubits high,
Stood in his house th' offending man to try.
But Providence, all-seeing, interposed,
And Haman, on that tree himself, exposed.
A sleeplessness had led the king that night,
To search the records, bringing then to light,

The deeds of Mordecai, the faithful Jew,
To whom rewards were manifestly due.
This proved his safety and advance to power,
And Haman's fate was sealed in that same hour.
Such is a link important in the chain,
With which Jehovah binds th' affairs of men.
Thus Judah's exile gave occasions such,
To magnify the Lord o'er idols much ;
To show the truth and spread celestial light,
And lead the world to know and do the right.

From facts, as seen above, it will appear —
And general history makes the subject clear —
That Jewish captives in their exiled state,
Immunities could share even with the great.
Their friends at court important points would gain,
And all their rights unflinchingly maintain.
There, as they chose, they cultivated land,
Pursued those occupations in demand ;
And many lived in affluence and ease,
And liberty was given, as colonies.
Still far away from favored scenes of yore,
Their houses, gardens, fruitful fields no more,
Their temple services remitted long,
They sang with mingled hopes the exile's song.

Away, far away, from our country and home,
 I'm doomed among strangers to sojourn and roam;
 Though business and cares may consume the long day,
 Yet often we think of the land far away.

Though sun, moon, and stars may here shine just as bright,
 The groves, fields, and landscapes the senses delight,
 Ancestral religion here shed its mild ray,
 The mind will still wander to lands far away.

Bright scenes of the past still on memory's page
 Are deeply impressed while advancing in age;
 Hence now in the distance, as exiles we stray,
 Affection will turn to the land far away.

In visions of night, when sweet slumbers enchain,
 We seem to revisit those loved scenes again ;
 A gleam, it is true, and though partial the ray,
 'Tis sweet as it shines from the land far away.

Our harps on the willows have long been unstrung,
 The song of the Lord but imperfectly sung;
 But as richest perfumes on the senses will play,
 Its echoes are sweet in the land far away.

Jerusalem yet is to be our abode,
 And there shall we worship our covenant God;
 Then with faithful devotion we'll gratefully say,
 We will cleave to our God in the land far away.

CHAPTER XVI.

THE JEWS' RETURN AND HISTORY TO THE ADVENT.

LONG time Jerusalem had been forlorn,
But now was waiting for the Jews' return ;
Her pleasant things in desolation laid,
But soon to be restored, her walls new made.
Her exiled sons, long from her temple thrust,
Look back with yearnings, favoring her dust.
And Cyrus now was on the Persian throne,
Who long before in prophecy was known,
The shepherd then anointed of the Lord,
To build a house according to his word ;
Invested thus with kingly power and grace,
And treasures from the dark and hidden place.
Isaiah had seen the same in visions clear,
And wrote his prophecy their way to cheer.
And when proud Babylon, then at her height,
Of kingdoms both the glory and the light,
Was overwhelmed, and sore destruction shared,
The way for their return was thus prepared.

The order now for their return was made,
And fifty thousand were from bondage led.
Jerrubbabel was then, by birth, their king ;
And Jeshua, high priest, next in the ring.
Ten elders also fain with them would come ;
And these led back the captives to their home.
Their sacred vessels also were restored,
And help was given as Cyrus could afford.
The enterprise was arduous and sublime,
And varied preparations called for time.
But on the seventh month, Jerusalem,
Though long the journey, had been reached by them.
Then they dispersed, the whole returning band,
To find their tribes or places in the land.
Next month they all came back, their feast to grace,
And other rites, within this sacred place.
The altar built, and offerings on it laid,
Their worship then began, as Moses bade.
Their sacred feasts and days to be observed,
Were then regarded as the Lord they served.
The second year, with cheerful music there,
Foundations for the temple they prepare.
But some, more aged, who had seen the first,
Then wept aloud, their lamentations burst ;

But others shout and praise the God of grace,
For these beginnings in the sacred place.
Thus mingled feelings marked the enterprise,
Which from this time was destined still to rise.
And hence were cheerful contributions made,
And royal treasures freely given to aid.
From Lebanon were granted cedar trees,
To Joppa brought and floated down the seas.

But in the process opposition rose ;
Samaritans most fiercely interpose.
They ask the favor first to join the Jews ;
But this at once they mournfully refuse,
As with idolatry they all were mixed,
And hence no partnership could be betwixt.
Then various hindrances they basely bring,
Accusing them most falsely to their king.
But still the work was stayed for several years,
Till Zechariah, with Haggai, appears.
Though much discouraged and their hands grown slack,
These prophets to the work then brought them back.
The King of Persia also helped them on,
Till their important work was fully done.
Though things were small from that commencement seen,
Increasing good from thence would intervene.

The spark struck out would kindle to a flame,
And future ages marvel at the fame ;
As churches now in weakness and in fear,
By grace may soon their beauteous garments wear.
There in that house would greater glory shine,
As to this temple came the Lord divine.
The dedication soon was duly made,
And since " The Feast of Dedication " had.
The temple service then the priests restore,
As held their long captivity before.

The well-instructed scribe then, Ezra, came,
Their sacred books to write, reforms proclaim ;
And with him numerous other Israelites,
To settle here and share their ancient rites.
This able man, religion made his boon,
And reformation there promoted soon.
Then Jews transgressed Jehovah's high command,
In marriages with people of the land ;
Their heathen worship hence to introduce,
And, of their own, promote a sad abuse.
At this, the scribe, his priestly mantle rent,
And fell upon his face with prayer intent.
The congregation, all as one, agreed,
Themselves to guard, Jehovah's laws to heed.

The strange wives taken, then were put away, —
A self-denying work not of a day.

This is the sole reform of Ezra taught,
Among the many which he doubtless wrought.

At length, for other men, the time now calls,
And Nehemiah came to build their walls,
Correct abuses, and advance their cause,
To lay out plans and vindicate their laws.
And though opposed by neighboring satraps round,
The walls were built upon their former ground.

In secrecy amid the lonely night,
He views the walls first in their ruined plight.
He told the rulers then the things to be,
And they co-operated faithfully.
By system and endurance, long and hard,
Jerusalem was walled to be their guard.
He also saw that justice was enforced,
That precepts from their deeds were not divorced;
And while opposers frowned he labored on,
And soon the work successfully was done.

And now, for years, the Persians held the sway,
Protected them while they their tribute pay.
But from this time, no civil magistrate
Was put in power, to rule the Jewish State;

As their high priest then bore the civil rule,
Invested with both offices in full.

The Jews' dependence on the Persian power
Was not disastrous, but good fruits it bore ;
As in their weak and reconstructive state,
They needed aid from such a nation great.
And while the Persian power continued on,
Good offices to Jews were always shown.

And when the Persian power had passed away,
And Grecians held the universal sway,
These for the Jews protection interpose,
As for the nation which Jehovah chose.
For Alexander was in vision taught,
And hence his favor to the nation brought.

When Alexander died, his empire great
Was in an unconsolidated state.
The Jews were hence in oft-recurring broils,
As changes came and they were victors' spoils.
Some years elapsed t' adjust conflicting aims,
When four distinguished leaders had their claims.
O'er Egypt, Ptolemy now solely reigned ;
Seleucus, Syria and surroundings gained ;
Cassander, Macedonia and Greece ;
Lysimachus, Bythinia and Thrace.

Now Ptolemy, of mild and gentle mien,
Included in his portion Palestine.
The Jews were also scattered East and West,
And many cities far and near increased ;
While in their land were kept, as standards sure,
Their worship and distinctive doctrines pure.
Thus Providence prepared, from North to South,
Their principles, in time, to carry forth.
Meanwhile, their high priest, Simon, at the helm,
Did much to strengthen and improve the realm ;
By adding information and their walls,
For which their frequent changes loudly calls.

The Northern power now added to its own
The kingdoms west, but left the Jews alone.
This tended further widely to diffuse
The truths revealed and held by pious Jews ;
And as this knowledge was extensive spread,
The thoughts and deeds of men were wisely led.
The year two hundred seventy-eight ere Christ,
The Septuagint was made, as on the list.

Betwixt the North and South war oft prevailed,
And Jewish rites were sometimes thus assailed.
But usually their own internal state
Was by themselves adjusted as was fit.

The King of Egypt once began a raid,
But then refrained, as conscience gave its aid.

And now the Roman power began to show,
And Antiochus third received a blow ;
His money, elephants, and ships of war,
And foreigners, as Hannibal, from far,
Were then required, conditions of a peace,
That from their power he might himself release.

Then at Jerusalem were first begun
The games which Greece and Rome had always run ;
Corrupting thus the nation all apace,
And causing their distinctive marks t' efface.
Onias third, the good high priest, was known,
But from his place was basely overthrown.
Jerusalem at length was in duress ;
Three years her temple service none confess ;
Hence, persecutions scattered all around,
Her daily sacrifice no longer found.
Then Antiochus, with malicious hate,
Such evils to the Jews would fain create ;
An altar on Jehovah's altar built,
Where sacrifice was offered for our guilt,
To Jupiter Olympus, as in Greece,
Was made, abominations to increase.

Six months these persecutions fiercely raged,
Their griefs and pious fears were then assuaged.
This served to turn the mind to sacred truth,
And then exciting round a wholesome ruth.

Matthias next arose to vindicate
The sad oppressions of the Jewish State.
And at his death, his sons pursued the cause,
For twenty-six long years, with much applause, —
Even with Assyrian kings triumphantly,
A fact unparalleled in history.
Two hundred thousand enemies were slain;
And so against the Jews their power was vain.
Last Maccabeus, in the bloody war,
Had whelmed Epimanes, then famed afar;
And smitten with a loathsome, foul disease,
He died, to end his savage cruelties.

The temple service was again renewed,
And heathen customs scornfully eschewed.
This restoration of their power appears
Ere Christ a hundred, four and sixty years.
The Maccabees, now in the line of priest,
Were energetic, as the need increased.

From this time on, for long succeeding years,
Fierce wars prevail, and peace hence disappears.

Th' Egyptian power and Syria oft compete, —
Those fragments of the Grecian Empire great.
The Jews were mixed in these commotions rife,
And oft disturbed and injured in the strife.
At length the Romans rose, a mighty power,
And over all the world their eagles tower.
By her, proud Egypt was at length subdued,
And Syria reduced to servitude.
The Jews had long before been her ally,
But now, as tributaries, doomed to sigh.
And as this power held in her grasp the world,
The nations were in peace, their banners furled.
Hence intercourse was free the nation 'round,
While barriers might otherwise be found.
And gospel missions could be carried far,
When messengers should be commissioned there.
The Saviour's death by Pilate was decreed,
The world thus represented in the deed.
His death and resurrection here were proved,
And innocence, from charges falsely moved, —
Fit preparations for the Prince of Peace,
Whose kingdom must prevail with large increase.

CHAPTER XVII.

A BRIEF ACCOUNT OF THE ADVENT AND WORK OF CHRIST.

THE world rolls round, and time is on the wing,
And in the whirl will frequent changes bring.
The stage of shadowy light thus disappears,
The Dayspring from on high the world now cheers.
We look with joy upon the first light shed ;
"The woman's seed shall bruise the serpent's head."
And Moses spake of One, when years gave room,
A prophet like himself at length to come.
Isaiah set Him forth in clearer light,
As one to chase the darkness of the night ;
A man of sorrows, deeply marked with grief,
To bear our own, and bring the world relief ;
To usher in the glorious latter day,
When truth and right would hold triumphant sway ;
And in prophetic strains, the mode unfurled,
His life and death, atoning for the world.
The prophet Daniel made the subject clear,
The time Messiah would on earth appear.

Prophetic numbers also clearly trace
The coming Saviour to his natal place ;
At Bethlehem Ephratah, not the least,
To be distinguished by the new-born guest.
The family and tribe whence he would spring,
A prophet, priest, and Zion's glorious king,
Were all in vision to the prophet shown,
And from his writings most distinctly known.
From Abraham the promised seed begun,
Through Judah's tribe and David's house it run.
The sceptre from this tribe should not give room
Till Shiloh, or Messiah, thence had come.
And to this time a king had ruled the Jews,
The temple service been in daily use,
And John the Baptist, at th' appointed day,
Had come before Him to prepare His way ;
The world by one gigantic power was ruled,
The din of war first time for ages lulled.
All false religions had been duly tried,
But reformation never could provide.
Philosophy, and all our boasted lore,
Could not to health and bliss the world restore.
The human heart was desperate in sin,
The alienation seated deep within.

The world was now prepared for such a boon,
Expecting then a great Deliverer soon.
The Jews, of time, had made the estimate,
And now the period was seen complete.
No other time relating to the earth,
Fulfilled conditions of the Saviour's birth.

And suddenly to his own temple came
The mighty Captain of distinguished fame ;
Who led his conquering hosts to that fair land,
And still prepared obstructions to withstand.
His mother, Mary, and the man espoused,
Were in a caravansary then housed ;
As to Jerusalem, they made their way,
The manger in that night compelled to stay.
And there occurred the most illustrious birth,
The highest gift from heaven to this lost earth, —
The Son of God, assuming mortal form,
To ransom, by his death, the world from harm.

The wise men from the East had seen his star,
And came to worship from the land afar.
Th' angelic choir re-echoed songs again,
Now henceforth peace on earth, good will to men.
The aged Simeon was filled with joy,
And Anna, waiting, would her praise employ.

But Herod feared th' approach of Zion's king,
And murdering infants made a trifling thing ;
Expecting thus the Prince of Life to slay ;
But warned, His parents took the child away.
Here kings and rulers rose against the Lord ;
But vain their efforts to defeat his word,
As He upon the heavens, in his behalf,
At their most shrewd devices made, would laugh.

From glowing terms descriptive of his reign,
The Jews looked for him in a glittering train ;
A king, with royal pomp and mighty power,
O'er all the nations of the earth to tower.
But in a manger was His humble birth,
The Prince of Peace, the Lord of all the earth.
A twofold nature, human and divine,
In all His doings most conspicuous shine.
In this arrangement we most clearly scan,
A Saviour equal to the wants of man ;
As man, to suffer and lay down his life,
And pity feel mid human woes and strife ;
As God, the strength and skill from sin to save,
And triumph o'er the dark and gloomy grave.
The covenant seal was now upon Him placed,
And noble virtues all His childhood graced.

His human nature we may here unfold,
By growth in stature and by wisdom told.
His higher nature gleamed from time to time,
In various acts, one in His early prime ;
As at the temple, twelve years old, we saw
Conversing with the doctors of the law.
His names and attributes and works agree,
And worship rendered but to Deity ;
But in obedience to parental rule,
He passed His years of tutelage and school.

And now, His public life was near at hand,
When as Messiah He must boldly stand.
He took the priesthood when at thirty years,
The process at the Jordan then appears ;
Baptismal water was applied the while,
The dove descending as anointing oil ;
And then, to make conditions all complete,
He made Himself a sacrifice as meet.
These were the rites, the priesthood to begin,
Observed by our High-priest when entering in.

Then forty days retired, He was assailed
By Satan's snares, which with Him ne'er prevailed.
In Eden's bowers the tempter could beguile,
And our first parents thus with sin defile.

The second Adam could evade his toils,
And all his cunning artifices foils.
Presumptuous daring, Scripture misapplied,
Unflinching firmness promptly set aside.
And hence His power to crush the Wicked One,
His victory o'er evil powers begun.
And all His answers to the subtle foe,
Our surest weapons in temptation show.
Three times the assault was made, as oft repelled,
And Satan's hope and courage here were quelled.
He left the Saviour then to his own course,
And angels came to minister in force.
His human nature then was found in need,
To which these heavenly messengers gave heed.

And now, as from the desert he returned,
John Baptist saw, His character discerned;
The Lamb of God His banners now unfurled,
Come to atone for sin, to save the world.
Next day he says, "Behold the Lamb of God,
"To purify with His own precious blood."
Then various followers the Saviour called,
The twelve apostles, soon to be installed.
With these disciples next the Lord we see,
As wedding guests in Cana, Galilee.

But ere the feast concluded, wine had failed,
And for supplies anxiety prevailed.
Six water-pots were filled up to the brim,
A specimen drawn out and given him,
Who then presided at the joyful feast,
And was pronounced, when tasted, far the best.
The Saviour here performed the wondrous deed,
As all the facts most clearly will accede.
The vessels first were filled with water true,
Where wine before was not, nor old nor new ;
And no collusion here could intervene,
And hence divinity was in it seen.
So His disciples then, as they were termed,
Were well assured, their faith in Him confirmed.
A miracle turns out from nature's course,
And hence Omnipotence must be its source.
Unlike the mysteries of heathen rite,
The Saviour's, all, were wrought plain to the sight.
So they confirm and prove Messiah's claim,
And His religion, then and now, their aim.
That power divine effected them is clear,
Which never would for error's gain appear.
Such truths are patent and most clearly shine,
In cases, such as water turned to wine.

This is a pillar high in its demands,
On which the truth of revelation stands.
Hence other miracles we here may trace,
While other subjects for a time give place.

Once more to Cana had the Saviour come,
And now a man just from Capernaum,
Besought Him there to go and thus to save,
His son then sick, and hastening to the grave.
But Jesus said, "Go home and be assured,
"Thy son is well, from this time fully cured."
And so he learned that in the self-same hour,
His son was healed by some mysterious power.
This nobleman, with all his house, believed,
Henceforth the teachings of the Lord received.

Then in the synagogue He took His place,
Where Sabbath worship He was wont to grace.
There one possessed with dread Satanic power,
And whom the evil spirit fiercely tore,
Cried out in woful agony and grief,
Restrained and crossed, yet sought the glad relief.
Then Jesus bade the spirit hold his peace,
Come out, and thus the tortured man release.
The spirit in the struggle must obey,
But did what ill he could in his delay.

Then Jesus showed His power o'er such unclean,
And here divinity was clearly seen.
From thence the Saviour labored far about,
Instructions gave, and devils fierce cast out.
Then was the woman, bound for eighteen years,
Loosed from infirmities and such sad fears.
A few small loaves were by Him so increased
That thousands were from hunger then released.
And on the sea, by fiercest tempests driven,
He walks, commands, and then a calm is given.
And Peter walking and begun to sink,
By Him was rescued from destruction's brink.
Bartimeus was blind, a piteous sight,
To him the world around was clothed in night;
The face of nature and the smiles of friend,
To him no more their genial influence lend.
But tidings of the Saviour reached his ear,
And thence emotions rose of hope and fear.
And when he heard that Christ was passing by,
He lifted up his loud, imploring cry
For mercy which his blindness would relieve,
And from his mental darkness too relieve.
The Saviour heard, and in compassion stood,
And touched his eyes and poured in light, a flood.

And now Jerusalem His power had proved,
As at the pool, before the waters moved,
For thirty-eight long years, a man had laid
Diseased and impotent, nor favor had.
But here the Saviour's healing virtues shine,
And prove again His character divine.
And now at Bethany a scene occurred
Which sympathizing feeling deeply stirred.
The message comes to Jesus in the nick,
"He whom thou lovest now, behold, is sick."
"Not unto death," the message was returned,
But great suspense ere its intent was learned.
But when the corpse four days was in the grave,
The Master came to sympathize and save.
The widow's son before, he raised at Nain,
But here was one who had corruption seen.
Could he alike restore from such decay
As when the spirit just had passed away?
Yes, truly, He has power to raise the dead,
From ashes scattered, in the distance sped.
Thus death has been confronted and o'ercome,
An instance pertinent at Lazarus' tomb.
So all the dead will rise and thus come forth,
Or buried at the south or round to north.

"I am the resurrection and the life,"
Is proved of Jesus, barring any strife ;
For Jesus' claims by mighty works are proved,
And all His truth should be received and loved.

The spirit of the Saviour, always kind,
Was not to good and evil rendered blind.
A sense of justice tallied with the law,
Whence his atonement only could withdraw.
And all his doings were with wisdom seen,
Where good the greatest then would intervene.
But all his life was spent to bring to pass
The great salvation for the sinful mass.
But as affinities alone can blend,
So men must sympathize to act the friend.
And hence in man must be the love of God,
To fit him for his pure and blessed abode.
That this was lost in Adam's fall is plain,
And hence the words "Ye must be born again";
The heart's affections then transferred to heaven,
Whence pardon, absolution freely given.
To Nicodemus, who inquired the way,
The Saviour this affirmed without delay ;
And then to all the sentiment applied,
And various instructions multiplied.

And then to carry out His gracious plan,
There must be leaders bold placed in the van.
And hence He chose His twelve apostles called,
To be prepared and o'er the work installed.
And first was Peter firm, of flaming zeal ;
His brother Andrew for the common weal ;
The sons of thunder, James and John in course ;
Bartholomew and Philip of the force ;
And James the Less, else Lebbeus or Jude ;
Simon, the Canaanite, also include ;
And Thomas, cautious, also comes to view ;
And Matthew, gathering up the revenue ;
The traitor, Judas, here we also name,
Consigned to deep and everlasting shame.
They witnessed then His life and teachings rare,
Their after noble life-work to prepare.
They saw long-standing errors well opposed,
Abuses, varied in their modes, disclosed,
Instructions, cautions, illustrations given,
And mighty works, the proofs of One from heaven.

The Saviour's first discourse we here may scan,
And see that "Never man spake like this man."
Persuasive eloquence there was in truth,
The gracious words proceeding from his mouth.

In wisdom, kindness, and authority,
No human efforts ever could agree.
His teachings were like drops of early dew
On thirsty ground, which hence its richness drew.
But yet the Nazarines looked on with scorn,
And fain would cast Him out, then left forlorn.
Capernaum was then the city sought,
Where long He stayed and many good works wrought.
Repentance, faith, and new obedience,
Were doctrines taught with true benevolence.
This was the gateway from the south to north,
And swarmed with men in business going forth.
Of this advantage Jesus was aware,
And taught the multitudes appearing there.
Upon the shores of Lake Genneseret
The toilers there His walks will ne'er forget.
And with the works of nature seen around
His illustrations lucidly abound.
Near this was given the Sermon on the Mount,
Exposing errors, teachings of account.
The poor in spirit were accounted blessed ;
On mourners, comfort was to be impressed ;
For souls that long and thirst for righteousness
Should be awarded plenteous shares of grace ;

The merciful should needed mercy prove ;
The pure in heart should see the God of love ;
And loving ones, who fain make peace on earth,
Should be regarded of celestial birth ;
If persecution, men for right may share,
Thus, for a heavenly kingdom they prepare.
Such are beatitudes, pronounced on men,
According as their characters had been.
And in our ways, a sure, unerring guide,
The golden rule will faithfully provide.
And in this sermon we may also learn
That outward acts are not our chief concern.
The thought of wrong, if purposely indulged,
Will stand against us as a crime divulged.
The proper regulation of the heart
Alone will life and health and bliss impart.
Throughout this sermon treasures rich abound,
The same in all His teachings full are found,
On subjects wide and varied in their scope,
Respecting human interests and hope.

By parables we often are addressed,
And truth is deeply on the mind impressed.
Beside the sea, where Jesus often stood,
Spread out the plains in broad and various mood.

The yeoman ploughs, or plants, or gathers in,
As is the season, or the calls begin.
On sloping hills beyond, the rocks project ;
On scanty soil, the rising crops inspect ;
Along the way thick tufts of thorn remain,
And birds are waiting to pick up the grain ;
And hence the truths the parable will show,
" Behold the sower hence went forth to sow."
Conditions furnished in the varied field,
Show how the truth in different minds will yield.

West of the lake, the grain of mustard seed,
Though very small, becomes a spreading weed ;
Whose yellow blossom spreads its odor round,
And on whose branches birds are often found.
The reign of Christ among the nations loath,
Is destined here to have a wide-spread growth.
From small beginnings, as in Galilee,
It will encompass every land and sea.
His messengers may hence fresh courage take,
As sure success will follow in their wake.

So leaven works unseen within the meal,
But its effects its presence will reveal.
Thus grace, implanted in the human heart,
In secret works and cleanses every part.

That unseen hand that first the work begun
Will follow it till all the work is done.

That region long had witnessed scenes of war,
And various nations drove the conquering car.
Hence treasures gathered up would often fail,
By depredations made when such prevail.
So burying treasures was a common course,
To render them exempt from plundering force.
Such might remain, the owner being dead,
And might be found by men unwitting led.
And hence the finder, for the treasure's sake,
Alone and gladly would the purchase make.
Here Christ would show a treasure richer far,
Which may be gained by seeking it with care.
And hence His reign, like treasure in the field,
Should earnestly be sought, all for it yield.
And he who may the precious treasure find,
Will be the friend and helper of mankind.

The road from east to west from Jericho
Is fraught with dangers such as travellers know ;
For robbers through the gorges often climb,
To rob and waylay, biding there their time.
So from Jerusalem to that famed place,
A man was on his way with wonted pace ;

But thieves beset him, wounded, left half dead ;
On either side the priest and Levite sped.
The good Samaritan relieved his wants,
And showed the spirit which religion grants.
Here we are taught to be most truly kind
To all the sons of sorrow whom we find ;
That difference of sect and class and thought
Should not prevent this kindly service taught ;
And that religion will superior prove
To barriers fixed, opposing Christian love.

Another parable with touching mien
Is in the prodigal returning seen.
He took his portion due and went his way,
And squandered it in full without delay.
Then poverty and want are his report,
And feeding filthy swine his next resort ;
His scanty fare, the husks the swine had fed
Then to reflection and repentance led.
So he returned, but at a distance great
His father ran the prodigal to meet,
Relieved his wants, rejoicing in the change
From devious paths and ways which so estrange.
And so in heaven there 's joy when men repent ;
The wicked hence should in their course relent.

And while the Saviour's teachings were a boon,
Example gave them force in service done.

His passion now remained to close the scene,
To pave the way this fallen world to screen.
Up to Jerusalem he therefore goes,
To meet the machinations of his foes.
And here was triumph, as it came to pass ;
As King, he cometh, sitting on an ass ;
The people spreading garments in the way,
Hosannahs shouted from the whole array.
But as He saw the multitude intent,
He wept, foreseeing crimes and their event.
With tears and triumph thus his last days blend,
But in eternal triumph soon to end.

But now the priests and council were alarmed,
As though His doings had the nation harmed.
At once to snare and ruin they combine,
And plan and manage in this reckless line.
But in their cunning they are put to shame,
And left in all their crimes alone to blame.
By night to Bethany the Saviour goes,
With friends endeared to gain a short repose ;
Next day returned, and in the temple stood,
Drove out the avaricious, thieving brood ;

Instructions gave most tender and sublime,
Besought the people to believe in time ;
Then comforted the true and pure in heart,
Rebuked all those who act the selfish part ;
Foretold the traitor who would soon be seen,
From whom events would then take off the screen ;
Enjoined upon His people mutual love,
The new commandment given for them to prove.
He taught the duty and the power of prayer,
And urged His followers to be often there ;
That in the heart obedience was the clew
To spiritual life, the heart's affections true ;
That safety will obtain where'er they move,
Abiding in His life by faith and love ;
That other things, which now they could not bear,
The Comforter would bring and they would share.
This Holy Comforter, come in His stead,
Would be their guide and in true paths would lead.
These timely truths to them He then unfurled,
To cheer, as He had overcome the world.
His final prayer secures them in the road
That leads direct to holiness and God.

The fourteenth day, the paschal lamb was killed,
The types and prophecies of Him fulfilled ;

The Eucharist was then ordained by Christ,
Commemorating Him, their great High Priest ;
The type no longer needed, set aside,
This more befitting symbol to provide.
Then in the garden, Jesus' secret place,
His agony and bloody sweat we trace ;
The wrath of God for sin by justice stored,
Upon the innocent mysterious poured.

And now the traitor, Judas, was at hand,
Come to betray and seize with martial band ;
His powers still seen in healing Malchus' wound,
Repelling them fell prostrate to the ground.
But taken then, His hands were bound most tort,
And for mock trial He was brought to court.
False accusations were against Him brought,
And men suborned to bring the truth to naught.
But here the Jewish rulers in their greed,
That He should die unanimous decreed ;
But now their right to execute came short,
And hence to Pontius Pilate they resort.
This is the accusation which they bring :
Christ claimed to be their own anointed king ;
But this was in the theocratic sense,
To temporal rule He never made pretence.

Then Pilate undertook the cause to scan,
But found no fault in this mysterious man.
But he still, from the pressure of the Jews,
Would not decide their wishes to refuse.
Then learning that from Galilee he came,
To Herod he consigned the man of fame.
And Herod curious mocked and scourged in vain,
And sent Him back to Pilate once again.
And now, persuaded of His innocence,
His doings could admit of no defence.
The message from his wife for that Just man.
Should have defeated their most wicked plan.
But Jews persisted still with envious breath,
For his immediate ignoble death.
Then Pilate washed his hands, betokening sure,
That from the murderous deed he would be pure.
But by his hands the Son of God was slain,
Between two thieves ; He suffered not in vain.
For on the cross He showed His power to save ;
And then his life, our ransom, freely gave.
At this event all nature seemed to mourn,
And darkness brooded o'er the earth forlorn.
The rending rocks their frightful signals gave ;
The dead revived, and issued from the grave ;

The fiends below exulted o'er the just ;
But in that act, their empire dragged to dust.
Then in the tomb three days He lay concealed,
When he arose to life, as was revealed.
The resurrection thus was clearly proved,
And doubts of His Messiahship removed.
He showed himself to many friends apart,
And also when in groups, with trembling heart ;
The church directed variously and wise,
That then and in the future she might rise ;
Commissioned them to preach both north and south,
And opened well their minds to see the truth ;
And promising His presence to defend,
Lo ! I am with you till the world shall end.
In forty days was His ascension known,
Triumphant exit to His Father's throne.
Th' ascension gift was then in turn made sure,
The Comforter came down with mighty power ;
And Jesus will our cause in heaven maintain,
And there in glory will forever reign.

CHAPTER XVIII.

THE LIVES AND LABORS OF THE APOSTLES.

WE look around when autumn's fruits are ripe,
See various shades and every tint and stripe.
The boon is rich and promises reward
To all who ply their hands with due regard.
But strength and skill are needed thus to reap,
And gather in the fruits proposed to keep.
This well illustrates now the Gospel field,
For harvest white and generous to yield.
The reapers to the upper room repair,
And there continue in united prayer;
Till on the day of Pentecost was given
The promise of the Father sent from heaven.
Power from on high ensued and gifts of tongues,
And wisdom to conduct mid human wrongs.

The way was now prepared to preach the Word,
The righteousness of faith in Christ, our Lord,
To issue forth the universal call,
And guide men in the way from sin's dark thrall;

And hence, obedient to the high command,
Th' appointed servants took the work in hand ;
To preach and teach, and in their course baptize ;
To gather in, and churches organize ;
With faith upon the promise to depend,
Lo ! I am with you till the world shall end.

Then to their fields they went with faith and hope,
And took within their aims the world's broad scope ;
Receiving others whom the Lord had called,
And in the noble work to be installed.
Matthias chosen took the traitor's place ;
And Paul and others soon the circle grace.
Thus Mark and Luke and Titus were afield ;
And Timothy and others soon were sealed.
Their mission was for holy peace and love,
To point the way to brighter scenes above ;
To scatter darkness which enshrouds the mind ;
To break the chains of sin from all mankind ;
To raise the sorrowing from the depths of grief ;
To bring to all the human race relief.
They preached and wrote and spread the Gospel far,
And zealous proved in Zion's glorious war.
The gospels and epistles then inspired,
Are treasures precious which the church acquired ;

The wants of future ages well to meet,
The sacred canon thus received complete.
But in their work strong opposition rose ;
The gracious truth set forth, the world oppose ;
As this uncompromising was applied,
Thus striking at the root of human pride.
So all religious systems of the world,
Opposed the banner of the cross unfurled.
Then fifteen pontiffs held their sway at Rome,
And fifteen augurs told of things to come,
And fifteen kept the sibylline books of fate,
Supposed descriptive of the Roman state ;
And seven directed every feast and game,
With numerous priests and servants of the same ;
All in their purple robes and pride of state,
With sumptuous fare and stipends amply great.
And from the system many others live,
Shrine-makers, merchants, such as changes grieve.
These habits and arrangements must give place
Before the march of Christ's redeeming grace.
Religion and the state in pagan Rome
Connected were, and hence, opposed their doom.
As beasts ferocious rise against their foes,
So that on seven hills these men oppose,

And stripes, imprisonments, and death ensue
To those who preached and brought the truth to view.
Still they persisted in the noble strife,
And preached and taught and urged the way of life.

The Spirit, too, came down like showers of rain,
And hence, these workers planted not in vain.
The day of Pentecost, of precious fruits,
Was followed up, ensuring like recruits.
Throughout Judea and the nations round,
The gospel trumpet gave a certain sound.
And these disciples, Christians first were named,
At Antioch, which place has long been famed.
And onward and around to Greece and Rome,
These men that overturned the world had come ;
Had braved the perils both of sea and land,
Mid heathen rage and brethren false to stand ;
Even sealing truth with their own precious blood,
Promoting thus the universal good.
This blood has proved the seed true of the church,
When seeming almost hopeless in the lurch,
For then the churches were throughout arranged
By men and women who by grace were changed ;
To aid each other in the Christian war,
And carry on aggressive work afar.

A few eventful years great wonders wrought,
While men the higher life in Jesus sought.
The idols of the heathen thus were left;
Their ministers and servants all bereft.
But persecutions were laid up in store,
Where Gospel influence then prevailed the more.

First *Stephen* fell a martyr to the truth,
When all disciples scattered north and south.

But *Peter* first unlocked the Gospel door
To Jew and Gentile, as foretold before;
To Jews upon the day of Pentecost;
Cornelius next, one of the Gentile host.
The keys were truth, such as the Saviour taught;
By grace, through faith, is our salvation wrought.
At Babylon and Corinth he was heard,
But mostly to the Jews he preached the Word.
To them and others scattered far abroad
He wrote his two epistles for their good.
And although fallible, as all men are,
He was a mighty power in this great war.
Laborious, fearless, zealous, humble, true,
Upon the cross a martyr's crown he drew.

Next Peter's brother, *Andrew*, we will trace,
The first to learn of Christ and taste his grace.

His field was Scythia and countries round,
And in his work was always faithful found.
The cause was much extended through his life
By labors, prayers, and sufferings in the strife.
At Patrea, Ægenas, there from Rome,
By crucifixion sealed the martyr's doom.

And *James* the Great a journey made to Spain,
And many converts there his labors gain.
Then at Jerusalem, and thence around,
He preached, till Herod gave the deadly wound.

Th' apostle *John*, beloved and loving true,
The milder virtues had and sterner too.
His gospel treats of doctrines most sublime,
On which the church will flourish through all time ;
His three epistles glow with Christian love ;
His revelation opens scenes above.
At Christ's transfiguration on the mount,
Th' apostles, Peter, James, and John we count.
And when the Saviour suffered on the cross,
This brave disciple stood beside him close.
And there a mark of confidence he won,
When Jesus said, " Woman, behold thy son."
There fifteen years he kept the precious trust,
When she in course returned to native dust.

To Asia Minor then, his chosen field,
He went, the sword of truth with power to wield ;
And many churches formed and gathered there,
And last at Ephesus he had the care.
But persecution raged, false gods to shield ;
So for a time to exile he must yield.
At Rome, Domitian, this good man, to spoil,
Put in a caldron hot of boiling oil ;
But thence, as Daniel's friends, his life as charmed,
Came out triumphant, by the fire unharmed.
To Patmos then, an island in the sea,
He was transported for a time to be.
Domitian died, and Nerva sent release,
And then at Ephesus he died in peace.

Of *Philip's* life we now make mention brief :
In upper Asia was his field the chief.
In Phrygia his labors were well known,
Which many converts gratefully will own.
The price of his success was certain death,
As incensed magistrates cut short his breath.

Bartholomew, Nathaniel, — called awhile,
An Israelite indeed, devoid of guile,
Is first at Hither India preaching found,
And next, at Phrygia with Philip round ;

The same at Lycaonia we see,
Last, near the Caspian, as all agree.
Successful labors in the vineyard given,
Provoked the heathen, hastened him to heaven.
First beaten, crucified, and flayed alive,
The martyr's blood on which the churches thrive.

And *James* the Less, and sometimes called the Just,
Over Jerusalem was put in trust ;
And to the tribes dispersed abroad he wrote,
Important points of practice to denote.
But envious Jews determined on his death,
And with a fuller's club beat out his breath,
While he was praying for the hardened Jew,
That he might thus escape the murderer's due.
He was a man, the wonder of the age,
For Christian virtues which the heart engage,

And *Thaddeus*, called *Lebbeus* or *Jude*,
Whose letter one our Scriptures now include,
Though various things of him traditions tell,
In India labored faithfully, and fell.

Of *Simon Zelotes*, the Cananite,
But little has been handed down to cite.
As all the twelve, he labored in his place,
And in the martyr's line he run his race.

Th' apostle *Thomas*, famed for needless doubts,
Proved most efficient in his mission routes.
In Parthia, and all that region round,
He uttered forth the Gospel's joyful sound.
And then "the wise men," in that land afar,
Who at the Saviour's birth beheld His star,
Soon had his message joyfully obeyed,
And went with him to render timely aid.
In India, elsewhere, success was great,
But there his death, by Brahmins filled with hate.

Th' apostle *Matthew*, *Levi* often termed,
Eight years in his own land the truth affirmed.
He wrote his Gospel in the Hebrew tongue,
To scatter light his followers among.
And to the Gentiles then, he went afar,
To show the Gospel scheme with Christian care,
Like as the silent breath of dewy morn,
So grace implanted will the mind adorn.
Thus Matthew, at the Saviour's gracious call,
Gave up his riches, office, gains, and all,
To follow Him implicitly as led,
Who had not where by night to lay His head;
So at Nadabar, took the martyr's crown,
From various doings covered with renown.

Matthias, set apart in Judas' stead,
To Ethiopia went to preach as bade ;
And after spending there a useful life,
Fell then a victim in the noble strife.

And lastly *Paul*, as one born out of time,
Distinguished for his doings most sublime,
Was first a persecutor of the church,
Of all professing Christ, in eager search.
When to Damascus he was on his way,
To persecute and bind with dreadful fray,
He saw a light from heaven exceeding bright,
A sudden flash, depriving him of sight,
And heard a voice inquiring cogently,
"Saul, Saul, why persecutest thou even me?"
He then inquired, as fit, "Who art thou, Lord?"
And was informed, and listened to His word.
Hence he became the faithful soldier bold,
When Ananias warned, his message told.
He entered quick upon his bright career,
Conferring not with men or kindred dear.
Among the Jews his warning voice was heard,
And numbers were obedient to the Word.
In Asia Minor was his labors famed,
And at Damascus keen opposers tamed.

At Athens, Corinth, and at ancient Rome,
He turned great multitudes from idols dumb.
And over land and sea, much further round,
Rich fruits from all his toils and prayers abound.
His fourteen letters, which were written then,
Have proved the richest legacy to men.
And then at Rome a martyr he was made
By Nero, who th' imperial sceptre swayed.
And on his way to Ostia, where he bled,
Those who then guarded him to Christ he led.
Of all the men, the greatest, purest, best,
Still better Paul, who called himself the least.

With Christ's apostles here described above,
John Mark was found in similar work to move.
He wrote his Gospel under Peter's care,
Whose intimacy he was wont to share.
In Oriental Egypt was his field,
Where from a barbarous death he had no shield.

Saint *Luke*, the good physician, went with Paul,
And greatly aided him in labors all.
His Gospel, and the Acts, in beauteous style,
He wrote important history to fill.
In Egypt and in Greece he also preached,
Where martyrdom at length the good man reached.

So *Barnabas* was Paul's companion once,
But separated from him then askance ;
To other fields apart his work extends ;
At Cyprus last in martyrdom it ends.

The life of *Timothy* is scattered through
The Acts in part and some epistles too.

At Ephesus he labored hard and long,
And then was put to death by grievous wrong.

And *Titus* labored long in various ways,
And died in Crete, worn out with length of days.

And now we come to *Clement* once at Rome,
Where Paul had preached before his martyrdom,
Then died a martyr, in the hundredth year
From Christ's first advent to this earthly sphere.

Through this first century, the Gospel spread
As living fire o'er all the nations dead ;
And raised to spiritual life the myriads all,
Who from the heart obeyed the timely call.
Though madness raged and martyrs multiplied,
Th' apostles and their numerous followers died,
Yet others rose to fill th' important place,
And truth was still set forth, and large the grace.

Meanwhile the Jewish temple, built of old,
Had been destroyed as Christ exact foretold.

The Jews' dispersion then was far and wide,
For wicked hands upon the Saviour laid.
The widowed queen was thus bereft, forlorn,
And doomed in sad remembrances to mourn.
The prophet bard no longer waked the lyre,
Nor Zion's altars smoked with sacred fire.
The mighty kings and captains, world-wide known,
No longer swayed and held that royal throne.
But yet the light once seen on Zion's hill,
Is destined still to spread, all nations fill,
We've seen its progress through a hundred years,
From which Messiah's cause on earth appears.
The world was lighted with the living flame,
And idol worshippers were put to shame.
And though the progress was secured with cost,
No toil or suffering thence will e'er be lost.
The seed thus sown will bear abundant fruit,
And after ages from it will recruit.

The martyrs who suffered in cumbersome clay,
On the wings of bright seraphs passed gladly away,
Where the sky is unclouded and the air most serene,
And the landscape is clothed in a beautiful green.

From the darkness of earth to the brightness of heaven,
In a moment the veil has asunder been riven;

And the scenes, overwhelming to mortal's dim sight,
Now enrapture the soul with the purest delight.

As the river of death was in safety passed o'er,
The new song was commenced on the bright shining shore;
And as onward its course in a pathway of sheen,
More intense is the light, more enchanting the scene.

The whole cloud of witnesses still urge the cause,
Looking down from aloft when their followers pause,
And say, "Labor on, to the last hour of doom,
And then take the crown, when the Saviour says, Come."

CHAPTER XIX.

COURSE OF THINGS FROM THE APOSTLES TO THE REFORMATION.

THE universe is wondrous in its plan,
And all this world's arrangements which we scan.
For who the depths of wisdom e'er can reach,
Which now Jehovah's works but dimly teach?
One striking law is, sure and constant change;
And this Jehovah's plans will not derange.
The world from chaos first was organized,
Of future changes we have been apprised.
One generation goes, another comes;
The duties of the first, the next assumes;
So change and substitution will go on,
As heretofore, since time its course begun.
And as the changes in the primal sphere
From worse to better in their course appear,
So in the moral world the same enhance
The good designed and caused as men advance.
And though like planets there is retrograde,
This is the means disguised of progress made.

Hence men with minds and powers of vast extent,
Like larger stars set in the firmament,
And whom 't would seem the world could illy spare,
Are summoned hence in other scenes to share ;
But others rise and fill th' important place,
And all the duties of the office grace.
As our own sun, the brilliant king of day,
Retires for night's more soft and mild display,
So men who, like the sun, surpass in power,
Are called away that others there may tower.
Th' apostles thus for other men gave place,
And now in course their doings we shall trace.

First at Jerusalem, in James's place,
Was Simeon, with various gifts and grace.
And after that devoted city fell,
To Pella was the church transferred to dwell,
To shed a light upon the region round,
While persecutions raged and truth was bound.
At Antioch, where Christians first were named,
Ignatius held the bishopric so famed, —
A lamp to guide the inquirer on the way
To realms whose verdure never will decay.
At Smyrna was the angel of the church,
The aged Polycarp, then in the lurch ;

Most faithful in his duty to his flock,
Unmoved at persecution's deadly shock.
And Justin Martyr was a writer bold,
Defending rights important to the fold.
Iræneus at Lyons, ancient Gaul,
Used both his voice and pen to favor all,
To guide the mind and lead to doctrines true,
While errors specious, men would thus eschew.
He stood most faithfully, till like a flood
The streets of Lyons flowed with human blood.
At Alexandria, the prophets' school,
Was Athenagoras to hold the rule ;
Most skilfully t' employ his tongue and pen
To vindicate the truth and Christian men.
So Pantenus and Clement, worthy peers,
Were brilliant lights in that school many years.
Tertullian at Carthage was a light,
Which rendered all that region truly bright.
His writings published take the widest scope
Respecting truth and duty, faith and hope.
Hypolitus at Portus, port of Rome,
With power and splendor wrought for error's doom.
And now at this time first commenced a change,
Which since has tended churches to derange ;

That unregenerate life would well accord
With membership in churches of the Lord.
This, with the union of the church and state,
And priestly rule o'er both, are errors great.
Such heresies in churches were unknown
Till apostolic fathers all were gone.
But as the first defenders passed away,
False teachers rose to lead the mind astray.
And error being a dark, disjointed thing,
Would to the building disproportions bring.
The centuries third and fourth have lights to cheer,
As Origen and Cyprian then appear.
Augustine too is numbered with the last,
Novatian and Eusebius there are classed;
The latter learned, than all the rest far more,
Excepting Origen of boundless store;
With some unsoundness in his doctrine seen,
And some mistakes of what the Scriptures mean.
So Arius perverted truth divine,
Pelagius in still another line.
And various sects unwholesome tenets spread,
Which often from the path of virtue led.
Still Bible truth rose up, a wall of fire,
Before which these recoil and must retire.

Here Cyprian was born in troublous times,
Performed his work, and died by others' crimes.
By these and others of a similar flame,
Extended far and wide the Saviour's name.
Great multitudes thus led embraced the truth,
Of all conditions, both of age and youth.

But persecutions rose as truth advanced,
And from the century first were oft enhanced.
As prowling beasts will watch and seize their prey,
So pagan rulers crushed beneath their sway.
Thus Nero first received unenvied fame,
A cruel monster, clothed with guilt and shame.
By him great numbers lost their vital breath,
From sixty-four to sixty-eight, his death;
With false pretence, how Rome was set on fire,
A crime himself had wrought with fond desire.
The second persecution ceased to thrive
When proud Domitian died in ninety-five.
For nineteen years, while Trajan ruled at Rome,
Were numerous victims of the martyr's doom;
For no affront but cleaving to their Lord,
And faithfulness according to His Word.
The year one hundred seventeen, in brief,
Brought them from persecutions glad relief.

For Adrian and Antoninus next,
Such cruelties forbade on false pretext.

Aurelius, one hundred sixty-one,
A persecuting raid, the fourth, begun,
Which was long years most fierce and bloody found,
Wide and extensive in its circuit round.

The fifth, Septimus Severus begun,
Through Gaul and Africa and Asia run.
A. D. two hundred two commenced this gloom;
Eight years went on, and then to peace gave room.

The year two hundred thirty-five again,
Three years, sad persecutions had their reign;
While Maximin, who held the Roman sway,
Thus issued orders and prepared the way.

Then persecution seventh in fierceness raged,
Two hundred forty-nine, when disengaged.
Religion had been low, and needed strife
To bring its dying embers into life.

And here was monkery, we find, the first,
In Paul, on whom had persecutions burst.
For ninety years he lived alone, retired,
Before the vital spark in him expired.
But Anthony, in after times, was found,
Most prominent to give the order bound.

And numerous followers were on the start,
And monasteries built in every part.
In Egypt and in Palestine they swarmed,
And over Europe spread and lived unharmed.
The female sex then followed in the wake,
And nunneries were founded for their sake.
They gained an influence oft with kings and courts ;
But of their influence came but ill reports.
These orders thus obscurely had begun,
Most useless and disgraceful long to run.

The schism called Novatian now arose,
When Cyprian from Carthage took repose,
About restoring those who fell from right,
By heathen persecutions and their fright.
From his retreat, he issued writings bold,
To warn, encourage, and the truth unfold.
And here superior Christian love was seen,
In efforts from a pestilence to screen.

Two hundred fifty-three Valerian reigned,
And persecution called the eight maintained.
Great numbers suffered from the cruel raid,
And Cyprian was then a martyr made.
Next followed persecution ninth, as called,
By which, as slight, the heart was less appalled.

But soon, three hundred three, the tenth begun,
Under Galerius, extensive run.
In Egypt, in a single month alone,
Were seventeen thousand victims overthrown;
One hundred fifty thousand through its reign;
Five times that number, indirect, were slain.

But why such sufferings have men endured?
What principle for them such wrongs procured?
The answer is, Men's disappointed pride,
When heathen deities were set aside;
As Christians gave one God exclusive claim,
And held all others as an empty name.
The last prevailed when piety was low,
And needed such a persecuting blow;
For this excites to faithfulness and prayer,
And frees from many a dangerous, worldly snare.
And hence the blood of martyrs has been found
To spread religion further still around.

But now the church, long sadly put to grief,
Was soon to have effectual relief.
For Constantine, the emperor, had seen
The cross, a motive here the world to screen.
He then professed the flame and turned to God;
And people followed in the wake, a flood.

Good fruits from these conversions then were found,
Th' ameliorating process all around.
By Constantine most sad abuses fled,
And genial institutions came instead.
All those in prison for the Saviour's cause
Were then set free by just and equal laws ;
Religious toleration was ordained,
And pagan rule no longer was maintained ;
The blood of martyrs, long so bravely shed,
Was stanch'd, and life arose as from the dead.
His legislation now was counted gain ;
The way of truth and right was opened plain.
His laws protected both the ward and slave,
And punished duly those who act the knave.
The cruelties which long prevailed in war
Were mitigated then with Christian care.
All classes in their duties here were schooled,
And rulers were as parents to the ruled.
The earth then helped the woman in the lurch,
Arresting persecutions of the church ;
And precious was the boon of this release,
Securing to the church a time of peace.
And, as the blazing, friendly beacon-light
Directs the sailor in the darksome night,

So he who kindles up the hallowed flame
Will save from shoals and rocks and final shame.

The power of Paganism had been decreased,
And from its persecutions men released ;
And thence the pagan temples were destroyed,
Or for true Christian worship were employed.
The pagan priesthood then their functions lost ;
The state was thus relieved from all its cost.
To Christ were churches built and men ordained,
And Christian patronage had greatly gained.

But still the enemy opposed to good
Will bring opposing evils like a flood.
Relapses sometimes prove a deadly bane,
And men have groaned with consequential pain.
The pride of rank and eagerness for power
Oft ruin churches in an evil hour ;
Like Samson of his locks most sadly shorn,
And made the sport of enemies forlorn.
As darkness steals upon the waning light,
Till all the earth is shrouded in the night ;
So stealthily approached the Roman reign,
Till Europe all had felt the despot's chain.
Dark ages rolled along a thousand years,
And pope and priest then kept the world in tears.

Had Constantine kept in his first-trod road,
He would have saved the church a heavy load.
But evil counsels then with him prevailed,
And usurpations hence the church assailed.
His four prefectures had their patriarchs ;
Thirteen dioceses, archbishops' marks ;
The provinces, a hundred seventeen,
A metropolitan to intervene,
With civil trust, each one aloft to tower,
Together with ecclesiastic power ;
Himself the external bishop, as appears ;
And hence were realized the saddest fears.
Church buildings of a style and model proud,
With gorgeous wealth and ornaments endowed,
Attracted soon the pagans to their shrine,
In splendor so magnificent to shine.
The worship of the saints and Virgin too,
Imagined relics of the martyrs new,
With monkish miracles and pious frauds,
Were soon received with universal lauds.
The Roman Catholic Church was thus begun,
And through the long Dark Ages sadly run.
Th' apostolic church then lost her pristine dress,
Retiring long into the wilderness.

Theodocius second, Valentinean third,
Proclaimed the Roman bishop by their word.
Justinian in after times we see,
Passed on the subject then a like decree,
And Phocas, Boniface the third to fix,
Proclaimed him over all, six hundred six.
But in the year seven hundred fifty-two,
We think the papal power its life-lease drew ;
As Pepin then conferred the temporal rule,
Which afterwards Charlemagne confirmed in full.
Three horns before the little horn then fell,
Three kingdoms thus combined the one to swell,
Pentapolis, Ravenna, also Rome,
Which long were held the pope's peculiar home.
For many years from causes well defined,
The pagan superstition had declined ;
And while ambition proud was on the lead,
The Christian spirit would alike recede.

Meanwhile, the Northern hordes poured into Rome,
Till Alaric, "the scourge of God," had come.
The city now, twelve hundred thousand strong,
With fifty thousand houses built along ;
Her markets, temples, houses, porticoes,
And all her wealth, were given to her foes.

New kingdoms thus sprang up, old things deranged,
Their government and laws and language changed.
The greatest sufferings through the world then run,
Three hundred ninety-five, five-seventy-one.
Religion then was little but a name ;
But these new nations chose it from its fame.
The Roman hierarchy thus was saved,
And multitudes unhappy long enslaved.
A parity in rank at first prevailed,
Before ambition's strife the church assailed. [forth,
But thence, five hundred years, the change reached
Till Rome had grasped the power from south to north.
Gross ignorance and superstition dire,
The world's corruption then almost entire,
Gave great facilities to ancient Rome,
Obstructions in her way to overcome.

The means employed with falsehood well agree,
The Bible set aside for man's decree ;
The heathen led their tenets to embrace,
And image-worship helping in the race.
So monkery was brought to help the cause,
And relics of the saints with much applause.
Indulgences and absolutions given,
And purgatory, promised them a heaven ;

But far superior and over all,
The Inquisition's cruel, deadly pall.
Twelve hundred four, in Gaul, was first the wrench,
When Dominic opposing, light would quench.
Such was its mighty efficacy found
That soon it was set up the nations round.
The institution, frightful in its mien,
Held cruel sway o'er subjects, king, and queen ;
Immured in prisons, hopelessly confined,
And tortured hapless victims there consigned.
For causes slight, or for a mere pretence,
Death was inflicted oft without defence.
Estates were confiscated most profuse,
For their ambitious and despotic use.
This institution had its favorite seat
Where stupid ignorance was most complete.
Thus crime and terror brooded o'er the world,
Till hence by Bonaparte forever hurled.

When papal Rome the van began to lead,
The locusts swarmed and east and westward spread,
Consuming all the beauty of the world,
Where'er her bloody banner was unfurled.
For by the sword Mohammed gained the field,
Which now for ages poisonous products yield.

And as the power rose gradual in the East,
It left the papal See to rule the West.
The See at length, beset with northern horde,
And Arabs pressing hard with fire and sword,
To Pepin then of France turned eager eye,
Obtained the keys and rule of Lombardy.
The pope then put the crown of every state
On Pepin's son, Charlemagne, or Charles the Great.
And when this empire lost its growing power,
Came forth the false decrees of Isadore,
Enabled thus o'er all the world to tower.

This century tenth was called the Leaden Age,
Th' eleventh not unlike in frantic rage.
The churches Latin, Greek, asunder part,
From jealousy long rankling in the heart.
But some more pious then to life arose,
To preach the Cross, and errors dire oppose.
But mostly through the world was deepest gloom,
And scanty rays of light could scarce find room.

And now comes on the period of Crusades,
Which popery employed as useful aids.
The Saracens, four hundred years before,
Jerusalem obtained not to restore ;

But pilgrims were allowed to find their way,
And their devotions to the Saviour pay.

Ten hundred sixty-five, the Turks in power
Kept back the pilgrims from devotion's tour.

Then rose the hermit Peter in his might,
For war and rescue all crowned heads t' excite.
And Urban Second in the papal chair,
Espoused the cause with eagerness and care.
Armed myriads then marched forth the cause to try,
And soon successfully their foes defy.

But still the vantage-ground was not maintained,
And hence Bernard a second Crusade gained.

But his imposing hosts were overpowered,
And sword and hardship multitudes devoured.

Then Saladin invaded Palestine,
And conquered all who in his way combine.

So Clement Third, then in the papal chair,
Once more engaged the losses to repair.

This was a failure, as the rest had been,
And covered all the actors with chagrin.

Two centuries these raids went to the East;
Two millions in these contests died at least.

Wild superstition in a barbarous age,
And love of power and plunder, caused the rage.

The popes and monasteries gained in power,
As riches there were given the scenes before.

Now various differing sects and men of fame
Into the world's arena fighting came
Against the truth for man's salvation given,
To raise him from the depths of sin to heaven.
Religious errors spring from evil hearts,
Like poisonous weed from filthy soil that starts,
And spread like wildfire mid the branches dry,
And thus the soundness of our faith will try.
Blind unbelief in all such forms excels,
And hopeful influence working oft expels.

But in the land where thickest darkness reigned
The causes to disperse it there had gained.
As rain comes down upon the thirsty ground,
And waters all the parching fields around,
Thus causing vegetation rich to thrive,
Producing plenty for the world to live,
So will the Word of God prove as the shower,
To spiritual growth the instrumental power.
This Word, though bound with unrelenting chains,
Was soon to be released, spread o'er the plains,
There fertilized with sun and rain and light,
The fields would be with richest harvests white.

CHAPTER XX.

THE REFORMATION FROM POPERY.

THE first appearance of the dawning light
Can scarcely be distinguished from the night ;
But soon distinctive rays shoot up on high,
And then the full-orbed sun adorns the sky.
So when the moral world is clothed in night,
But scanty rays reforming show their light,
We fail to comprehend the grand design,
Till more decisive rays distinctly shine.
Anon the windings here are all disclosed,
And more efficient measures are proposed.
The conscience and the heart are made to feel,
And minds are filled with strong, impulsive zeal ;
Armed too with courage needed to assist,
And wisdom, enemies cannot resist.
The weapons too must be the living Word, —
That burnished, bright, unconquerable sword,
Applied in process by the Spirit's power,
To render victory complete and sure.

And now, a thousand years the church of God
Of papal rule had been the sad abode.
Its dangers caused the fearful heart to sigh,
When reformation sure was drawing nigh.
Yet pope and priest and cardinals secure
Dreamed not but this condition would endure.
Hence, proud and reckless in their wickedness,
They held the world despised in sore duress.
The clergy were presumptuous as their head,
And lust and passion were upon the lead.
But little of the Gospel then was rife,
Repentance, faith, and holiness of life ;
But purgatory, relics, and invented things,
Indulgences, which crime with excess brings,
And pictures, statues, ornaments, and show,
Without the truths to make our graces grow.
The monarchs far and near had seen at Rome
Her selfishness and recklessness at home ;
Her eagerness to grasp at temporal power,
And carelessness of sacred things the more.
And people all extensively had seen
The mask thrown off, the beast without a screen.
Hence many felt the need of great reform,
And took no umbrage when came on the storm.

The monks and dignitaries stood disgraced
By immoralities and lives debased.
The pope had also long been losing ground
Among great numbers in the nations round.
Another weapon just prepared to wield,
Refused to others previous in the field,
Was Printing, just found out and fairly tried,
By which our thoughts are spread and multiplied.
The sun of learning too began to shine,
And spread its brilliant streamlets line on line.
The human mind was eager for the light,
And some were moulded thus to truth and right.
The Roman See now fears its mighty force,
And from the mass of men would this divorce ;
For men thus trained can see through error's school,
And keep themselves from such tyrannic rule.
Then too some vital rays of doctrine shone,
As previous teachings still were somewhat known.
And many hearts had felt the living flame,
And now were waiting when its brightness came.
These preparations were of Providence,
In reformation for a strong defence.
 Soon after papal errors first begun,
Some opposition parallel was run.

The year six hundred thirty was of fame,
When Constantine Sylvanus rescuing came,
Rejected popery entire, and followed Paul,
And preached the truth, the soul to disenthral.
From Syria his followers issued forth,
And westward spread and onward towards the north.
Great numbers long were by these efforts swayed,
And of the martyr's crown were not afraid.

And then the torch of truth another sought,
And showed its glittering light in Languedoc,
While persecutions rife occasioned dread,
And Peter Bruges faithful lost his head.

Then others took the lamp and made it burn,
Inquirers numerous pressed the way to learn.
The rage of godless clergy knew no bound,
When Peter Waldo spread the Gospel round.
The fire and fagots burned and raged intense,
And numerous victims suffered thus near Mentz.
And in the year eight hundred seventeen
Did Claude of Turin faithfully begin
To preach and teach and act for error's doom,
As springing up within the courts of Rome,
And thus in Piedmont firm foundations laid,
With Gospel light the churches there to aid ;

While long and gloomy darkness filled the world
Before the Reformation was unfurled.

The century the twelfth was very famed
The Inquisition then first being named.
But these two witnesses the truth still kept,
While then the church in sorrow sorely wept.
In fourteen hundred four a light arose, —
John Wickliffe, one of popery's hardest foes,
An English scholar in Theology,
Who taught in Oxford University.
For twenty-one long years he tried reform,
And felt the Roman rage in furious storm,
Transferred the Bible to the English tongue,
Wrote many books to counteract the wrong.
Full half the nation thus received his views,
And spread the truth for others still to use.
And then Bohemia showed another light,
John Huss, of Hussurez, to chase the night.
At Prague he studied, took a high degree,
Theology his trust to oversee.
There Wickliffe's writings were from England brought,
Which led to truth, and serious, pious thought.
Hence he was soon a great Reformer found,
Denouncing papal wrongs in all their round.

Indulgences and masses for the dead,
Set fasts, monk life, and image worship spread,
Auricular confession then required,
Were all denounced as doctrines not inspired.
A mighty influence he was seen to wield,
Which but enraged the foes of truth afield ;
So that at Constance he was put to death,
Unflinching in the faith to his last breath.

And now the sun of Reformation rose,
And shone upon the world of saddest woes.
Th' immortal Luther came, and volleys hurled
To crush the monster and relieve the world.
And potentates who then were in array
To prop up errors by their cruel sway,
Recoiled from his attack while in the van,
As Bible truth could not be met by man.

The year of fourteen hundred forty-three,
At Eisleben, was Luther's birth to be.
Great was the promise of his early morn,
And early culture helped his mind t' adorn.
For then with industry he trained his mind,
In all the learning of the schools combined.
Of legal lore he set out in the strife,
Whom Providence assigned to monkish life.

But here the working of his heart within,
Showed him the deadly power of reigning sin.
No peace, relief, or comfort could he find
From penances by popish rules assigned.
To Staupitz, all he told without disguise,
And thence received instructions fit and wise ;
Which led him to perceive the love of God,
In all whose ways he subsequently trod.
In Erfurth soon he found a Bible chained,
And thence its principles most amply gained.
'T was there he learned, and on that truth relied,
That man by grace, through faith, is justified.
The Reformation hinged on this alone,
Diverting men from errors widely sown. .
By gradual steps from dark and papal night,
He came to see this glorious heavenly light.
The firm conviction and experience felt,
Armed him for conflict in the issue dealt.
In fifteen hundred seven was he ordained,
And so to priestly orders he attained.
His preaching then was sound, his statements clear,
And many thus were led the Lord to fear.
As a reformer he was qualified
By health and strength and grace, a generous tide,

With learning vast and reasoning powers most strong,
Unwearied application all along,
Heroic courage and a patience rare,
And purity of life beyond compare.
And his professorship he filled with grace,
And faithful proved wherever was his place.

And now Melanchthon, Philip, on the stage,
Refined and learned though but a youth in age,
Was to his death most faithful in the cause,
In all his doings winning great applause.

About this time, in Switzerland, begun
Zwingle's course, which favorably run;
But in a battle which the parties wage
He fell a victim to the papal rage.
Then Bullinger, of Zurich, took his place,
And labored many years with force and grace.

Indulgences, by Tetzel sold, begun
The conflict fierce, which hence was onward run.
This impious traffic goes upon the thought
That Christ and saints had merits to be bought;
The pope and clergy had the right of sale,
Of which the people all could thence avail,
To free themselves from every mortal sin,
The present, past, and those still to begin.

Thus Leo Tenth was making rapid gain,
But paved the way for Reformation's train.
For then to Saxony John Tetzel came,
Pursued the traffic with unblushing shame.
This clashed with Luther's views of purity,
And with the practice he must disagree.
He posted up and published to the world
His theses ninety-five, then at it hurled.
September thirtieth, fifteen-seventeen,
Was this event, the rupture to begin.
John Tetzel counter propositions made,
And Luther's burnt, thus bringing fire to aid.
And Leo Tenth soon summoned him to Rome,
But Frederic the Wise kept him at home.
Cajeton heard the cause without effect,
And Millitz, better far, but to reject.
Here Caroldstadt, about fifteen-nineteen,
With Eck their differences discussed between.
Then Luther had a challenge to dispute,
And soon at Wittemberg commenced the suit.
Here purgatory and indulgences,
The pope's authority o'er monarchies,
Repentance and remission too of sin,
Were topics handled mid the warlike din.

For victory, both laid peculiar claim,
And Eck then lost the prestige of his name.
The cardinal to Rome then made his way,
And Luther to destroy made great essay.
The bull of excommunication hurled
Was burned by Luther, showing to the world
That to the church of Rome he ceased to hold
Allegiance as a member of the fold.
Then Charles the Fifth received the German crown,
By Leo told to put th' offender down.
But Luther's patron, Frederic the Wise,
Would not the murderous doing authorize.
Hence Charles decreed that all disputed terms
The Diet should decide, soon held at Worms.
And when the princes all were gathered there,
The great reformer went his part to bear;
And Bible doctrines evident disclosed,
And popish errors fearlessly exposed.
But, blind to truth and under error's shroud,
Conviction failed to reach the princes proud.
They labored hard to bring him back to Rome,
And all his just convictions overcome.
But like the lofty and defiant rock,
Prepared to meet the boisterous ocean's shock,

He stood undaunted mid their ruthless spite,
A barrier to the storms opposing right.
But as the hero was not overawed,
He was pronounced a heretic outlawed.
The prelates strove with Charles to crush the man,
As Sigismund before with Huss began.
But as his honor here was held at stake,
He ordered Luther hence his way to take.
But fearing treachery as he went back,
His friends arrested him at Eisenach,
And carried him to Wartburg, where he stayed
Ten months a prisoner in friendship made.
There he transferred, and other works among,
The Testament into the German tongue;
Promoting thus the cause with ink and pen, —
A needed service to the nation then.

But here away whence outward actions told
Th' iconoclast in actions rash and bold,
Disturbed the course of things in regions round,
And in the state was mischief gaining ground.
Hence Luther left his long-concealed retreat
And came to Wittemberg, as there was meet,
Where prudent counsels and examples true
Corrected evils coming into view.

The Testament, the Old, he then translates,
And publishes the whole for all the States.
Gross darkness fled and light was ushered in,
And thence great multitudes new lives begin.

In Sweden, Petrie had the spirit caught,
And reformation to the nation brought.
In Denmark, Martin Reinard, then in grade,
And Christian Second came up to his aid.
The glorious news had spread to Hungary,
And there the standard rose for liberty.
To Prussia Brisman went about this time,
And others helped the work then in its prime.
And then to France the Reformation spread,
And to a purer worship many led.
But now unfortunate disputes combine,
What imports, in the Supper, bread and wine.
And here was Luther manifestly wrong,
And Zwingli held the truth with reasons strong.

The Anabaptists now come into view,
Who on the Reformation scandal drew ;
Involving Germany in civil strife,
Whence fifty thousand peasants lost their life,
Their notions all opposed to Luther's mind,
But seizing multitudes with frenzy blind.

Mid these commotions, Frederic the Wise
Departed hence to take the long-sought prize.
His brother, John, espoused the cause with zeal,
And labored much to aid the common weal.
Again, at Spires, a Diet was convened ;
But Protestants from its designs were screened,
As Turks the empire threatened to invade,
And Charles their friendship needed in the raid.
Thus Providence would show the narrow way,
And here the churches found a staff and stay.

In fifteen hundred thirty-four begun
The Reformation which in England run.
Thence Henry Eighth expelled the pope by force,
Who had refused from Katharine divorce.
And though the origin might be with blame,
From this beginning great improvements came.

John Calvin next comes prominent to view,
A light most brilliant all the wide world through,
T' imbue with truth and mould the human soul,
And over masses hold a wise control.

We pass to fifteen hundred fifty-five,
The Reformation then on terms to live.
Th' arrangement then was made and deemed sincere,
That persecutions should not interfere.

This "peace religious" was at Augsburg made,
The Reformation kept from retrograde.

But long before, there came a dismal day,
When Luther, fifty-six, had passed away.
His works then counted and in course detailed,
Which thus the beast with seven heads assailed,
Were sixty volumes and the Scriptures all,
Translated at the German people's call.
And to assist the rights of social life,
He married Katharine, a prudent wife,
With whom he lived in harmony and grace,
And then an offspring left t' assume his place.
And now, at sixty-three, this sun so bright,
Went down in peace, but left the world in light.
But still the light was like the gray of morn,
As mists and vapors at the day's return.
Important doctrines sometimes failed to shine,
The meaning of the Supper, bread and wine.
The Sabbath, sacred to the Christian heart,
Was left among the rubbish at the start.
And general truth was slow upon the way,
Though shining brightly at the present day.
The sects and new intrigues grope in the shade,
And oft their painful depredations made.

Still, these were destined in the time to come,
To pass away and for the truth give room,
And genial influences from heaven come down,
The work of reformation all to crown.

CHAPTER XXI.

EVENTS FROM THE REFORMATION TO THIS TIME.

SECT. I. — *Efforts of Popery to recover lost ground.*

THE Reformation now was but begun,
Through long, eventful windings still to run,
And in its progress gain increasing power,
As vegetation springs from sun and shower.
The Beast had now received a mortal blow,
But long to struggle in the dying throe.
From Rome, another schism soon took place,
The Greek and Roman Churches hence we trace.
The Protestants came back to pristine times,
Their policy with Christ's instructions chimes.
These branches three we therefore treat apart,
Commencing with the Roman as we start.
Great efforts she put forth to gain relief
From losses which had caused her saddest grief.
And first with subtle arts the Jesuits rose,
And soon their strength to giant semblance grows.

In fifteen hundred forty it began
By Loyola, from whom the order ran.
In all departments were its workings seen, —
Intrigue and craft and blood there intervene.
So for a time it proved a powerful aid
By which delusions of the popedom spread.
This sect was subject always to the pope,
And grasped his plans as were their ample scope.
But from aggressions, men its nature learned,
And by and by, from Europe it was spurned.

So missionary efforts next were tried,
Whence converts far abroad were multiplied.
Thus India and Japan, the Malabar Coast,
And even China, Roman missions boast.

And near this time discoveries began,
The fragile craft across the ocean ran ;
A continent unknown was brought to view,
With men and beasts and vegetation new.
This Western World great problems was to solve,
As times and seasons in their course revolve.
The freedom of the mind and of the press
Were here to be relieved from long duress.
To make our laws and freely worship God,
We must have freedom here, its sure abode.

The sun of learning too must shine on all,
And equal rights be given to great and small.

But here, the pope his missions early sends,
And thus extensively the poison blends;
His missions here peculiar progress make,
The South American States all in its wake.

Another means to prop the falling frame
Were persecutions, issuing in a flame,
More cruel and severe than heathen rage
When Nero and Domitian thus engage.
Hence Protestants gave up their panting breath,
And many hapless millions sank in death.
Their Inquisition was the engine chief
From which the hunted flock found no relief;
The Waldenses were thus in fury slain,
And fire and torture long held dismal reign.
Pope Innocent the Third, twelve hundred eight,
Dissenters there beset with fury great.
Of Waldenses and Albigenses then
There perished by his hand a million men.
The Jesuits through their first forty years
Destroyed nine hundred thousand as appears.

In thirty years the Inquisition laid
A hundred fifty thousand victims dead.

To fifteen hundred fifty-nine the year,
Charles Fifth in persecutions will appear,
And fifty thousand persons were destroyed
By cruel means, of human pity void.
And eighteen thousand men in five short years
The Duke of Alva slew in saddest tears.
The Netherlands can speak of such sad fare
While hated Spanish rule continued there.
In Germany these persecutions raged,
And thirty years a war was fiercely waged.

In France in fifteen hundred seventy-two
Occurred the feat of Saint Bartholomew.
From thirty to a hundred thousand then
By papal treachery were vilely slain ;
And great rejoicings then were made at Rome,
And medals struck to tell it years to come.
And persecution still in after years,
Till sixteen hundred eighty-six appears ;
And Piedmont valleys rang a dismal wail,
And loud to heaven sent up the mournful tale.
Until the wars of Bonaparte in Spain,
These persecutions had their dismal reign ;
And now to persecute they claim the right,
But for the execution want the might.

The Inquisition Bonaparte removed,
While four Inquisitors their own arts proved ;
And though they cringed like traitors doomed to swing,
French bayonets applied, their terrors bring.

With such sad engines grown to giant size,
The popes their forces better organize ;
And so awhile they seemed aloft to tower,
And boasted of a far superior power ;
But soon her sun declines and prospects change,
And all her plans most painfully derange.
She lost her foreign conquests by the way
In which her servants carried on the fray ;
And frequent broils with governments at home
Unloosed her grasp and hastened on her doom.
The Jesuit arm seventeen and seventy-three
Was amputated by Ganganelli ;
Which grew again, in after years, as seen,
To be cut off when time should intervene.
Meanwhile, exposed to well-deserved retorts,
Attempting its intrigues in kingly courts,
In seventeen hundred ninety-three in France,
Her revolution checked the pope's advance ;
For soon in Spain the Inquisition ceased,
And earth was from the monstrous load released.

Just now, at Rome, the pope is brought to grief,
As from all temporal power he 's found relief.
In South America, he 's losing ground,
As Bible circulation there goes round ;
In North, from immigration, some increase ;
But light is there too brilliant for its peace.
In Europe, he is greatly on the wane ;
From no resource is there prospective gain.
The judgment is to sit, this rendered void,
The Roman hierarchy all destroyed.
Twelve hundred sixty years whence it begun,
Its time on earth is limited to run.

The Western wing, ten hundred fifty-four,
Was separated, to be joined no more ;
Four hundred years Mohammed this opposed,
While to the wild crusades she was exposed.
Now under Turkish bondage she is held
Till breath and spiritual life are near expelled.
In fifteen hundred eighty-nine again,
The Russian Church departing made a drain ;
And now, in Western Asia, Afric East,
And Eastern Europe, are her members placed ;
Constantinople's patriarch, its head,
Who has her general management to lead.

The Bible truths extensively she holds,
But superstitions dim the shining gold ;
And cold formality, its greatest dread,
Much like a corpse, or one that's mainly dead.
But still, successful efforts now are rife
T' infuse into this church a spiritual life.

And now, the Protestants we bring to view,
To reach and spread and fill the wide world through,
All blighting errors hence to wipe away,
And so lead on the great millennial day.
In fifteen hundred twenty-nine, A. D.,
The Diet of Spires annulled a firm decree,
That for a time the States should all be freed
From interference of religious creed.
Combining princes uttered their protest,
And hence the name of Protestant confessed.
But though uniting for their liberty,
In minor matters all could not agree ;
And different names arose from time to time,
Though small the difference in truth sublime.
They differed but in unessential things,
Which accident or taste or bias brings.

The Lutherans were first found in the field,
When Luther fought with Bible truth, his shield,

The Holy Scriptures, a sufficient guide,
With faith, to justify, in Him who died,
While grace divine is needed and is free,
As all the Christian world now well agree.
Then Calvinism brings in its potent claims ;
To guide the Reformation was its aims ;
And corresponding well to Bible truth,
And leading on to duty, age and youth.

Arminius, to modify it, sought,
But in essential things the same in thought ;
In true submission all to bend the knee,
Submitting cheerful to divine decree.

Some minor shades of doctrine have prevailed,
But none essential have been e'er assailed.
Those from the Bible like a bulwark stand,
And are effective, tried in every land.
These principles are spreading o'er the world,
Where'er the banner of the cross 's unfurled.
Enlistments now go on, for yet there 's room,
All ages, sexes, ranks, conditions, come.
The prospect brightens in the widening scope,
And eager minds are filled with faith and hope.
The Spirit blesses still the Word as given ;
A numerous flock is moulded here for heaven.

And while the means are found of matchless worth,
Diffusing life and love through all the earth,
Thus waging war against all deadly sin,
And gathering sheaves for life eternal in,
Inspiring hope of triumph in the cross
Till all is gained which from the fall was loss,
The East and West are glowing with the light,
Reflecting and reflected still more bright;
The process still is seen the world to free,
And bring th' appointed year of Jubilee.

SECT. 2. — *Evangelical Agencies.*

The means employed, the objects sought to gain,
Are all connected ; none in office vain.
The truth inspired in Scripture all must wield,
To reap from this prepared inviting field.
The living Word is found a mighty force,
As wielded by its own Almighty source ;
And hence the policy to have it spread,
That multitudes may in the right be led.

The first united efforts on this score
Were made in London eighteen hundred four ;
United means to spread the Bible round
Were here put forth, the Word no longer bound ;

The Christian world e'er since with one accord
Have labored zealously to spread the Word.
And though obstructions rise on every hand,
And Rome peculiar would the work withstand,
And Satan's arts all tend to quench the light,
Still it will chase away the dismal night.

The missionaries too, with life in hand,
Have sallied forth, a numerous, faithful band,
To make aggressions on the powers of sin,
To gather sheaves prepared for harvest in.
The Christian world at length is wide awake
To scatter light and Satan's kingdom break.
The heathen world has been by them explored,
And many trained and sent to preach the Word ;
And prayer ascends from every Christian bower
For grace to seal it with Almighty power.
The promise and predictions both agree
That glorious results we soon shall see ;
From Iceland snows and Tuscan sunny vales,
From Asia's spicy and refreshing gales,
From Afric's teeming and productive soil,
We look for increase and a precious spoil.

And so the Sabbath-school becomes a power
On which the blessing comes in copious shower.

The choicest minds are eagerly intent
With well-directed efforts and well-meant.
What thought and labor to prepare for use
The songs and books and reading so profuse ;
To guide the youthful mind in wisdom's way,
That from her precepts it may never stray !
Can prayer and faith and pious deeds e'er fail ?
Will not such earnest cries with God prevail ?
Will not the youth thus trained united stand,
And all co-operate with heart and hand,
And generations purer, wiser grow,
To hold the truth and meet th' opposing foe ?

And home instruction in religious lore
Was most efficient in the days of yore.
Thus Moses shows what good maternal care
May do a noble life-work to prepare.
In Samuel too and Timothy in course,
Rich fruits have risen from a similar source.
And onward still to time's remotest bound,
From faithful training noble deeds redound.
With eager gaze we mark the conquering car
Returning laden with the spoils of war.
But see from humble spheres increasing good,
As little streamlets swell the ocean's flood.

In secret silence' nature's growths take root,
As vernal blossoms and maturing fruit.
So genial influences, correct in kind,
Though small and silent, form the human mind.
In Jewish life, such training was a power,
And myriads moulded thus, in goodness tower.
The precepts of the law taught morn and even
Did much to shape their destinies for heaven.
And in the long millennial day to come,
Still more effectual see the Christian home.

The Gospel preached, most powerful as a spring,
Will then to all its saving influence bring.
To their own temple Jewish crowds repaired
To pay their homage, and the blessing shared ;
And standing in their place before the Lord,
Their manhood rose superior by his word.
False estimates were here exchanged for true,
And corresponding life their feet pursue.
The Jews then differed from the nations round,
And far superior in their manhood found.
And so in modern times our temples call
The people to the same improvement all.
As rising plants receive the sun and showers,
Become a vigorous growth with fruit and flowers ;

So those, who follow in the light at hand,
Will in their time like golden harvests stand ;
Their conscience and their heart will duly feel,
And all their life promote the common weal.
When there, the multitudes shall oft resort,
And learn the ways of heaven's sublimer court,
The genial influence o'er the world will spread,
And on the race a heavenly savor shed.
The young and old will here their level find,
And righteousness the human race will bind.
The sanctuary oft has power to mould,
Most influential from the times of old ;
And in the great and awful day to come,
When men shall meet to hear their final doom,
Those who frequented Zion's courts below
Will be prepared still higher joys to know.
By such a habit churches will revive,
And dying men her shadow seek, and live.
The wells of living water here are tried,
And thirsting souls will never be denied ;
The wells of truth, for them so freely rife,
Thus springing up into eternal life.

And other agencies are in the field,
To spread the truth, the world with grace to shield.

Thus books and tracts and papers have gone forth,
From east to west, from south to frozen north,
To guard from error and restrain from wrong,
And safely guide inquiring minds along ;
To rouse the careless, as they heedless stray,
And lead them to pursue the better way.

Th' aspiring soul is ne'er content with earth,
But with regenerate life, celestial birth ;
And this received, will its possessors bind,
To be the friends and helpers of mankind.
It is a moving power to be employed,
And sin and death are thus to be destroyed ;
This inward life will bear appropriate fruits,
As living trees send forth their tiny shoots ;
The blade, the ear, and then the perfect corn,
Will come in course and character adorn.
Thus armed, and from on high with power imbued,
And prompted on against th' o'erwhelming flood,
Great numbers strong in faith will undertake,
And light and life will follow in their wake.
Such are the means employed the world to save,
For victory o'er sin and o'er the grave,
Dependent on the grace which will attend
His servants in their work till time shall end.

"The Strength of Israel" thus the blessing brings,
But prayer and faith and works are powerful springs.
The Spirit hence comes down like showers of rain,
And renders moral fields like springing grain.
And when we look upon the wide-spread field,
The multitudes for Christ already sealed,
The plans and means extensive which are used,
Through all the nations of the earth diffused,
The brightest hopes from every prospect gleam,
Along this changing world's eventful stream.

SECT. 3. — *The conflicting course of things now seen.*

But though the means of grace are ample found,
And on the whole the truth is gaining ground,
With this, the world deluded still makes war,
To be continued down the stream afar.
Old Paganism is still extensive spread,
"The Man of Sin," though wounded, is not dead,
The Crescent still its devious rays sends forth,
Deistic principles spread south and north;
And new devices, coming up for hurt,
Good principles and morals oft pervert.
The Christian church improves, is gaining ground,
But in herself and doings faulty found;

And as we look the world extensive through,
Diversities of right and wrong we view.

Thus wealth is often made the guiding star,
And men will follow this both near and far.
The good she proffers is a path of sheen,
And dangers in the way are seldom seen.
Some till the soil, its generous fruits to gain,
Some ply mechanic arts their bread t' obtain,
Some manufacture on the larger scale,
And some diffuse the wares by trade and sale ;
Some build the noble ship and plough the main,
Some dig the mines for still more glittering gain,
And some in nobler strife, with life in hand,
Go forth and for the Gospel take their stand.
Thus men are busy all the wide world through,
By different motives mixed, or false or true.
Good may in all these ways to man arise ;
But right or wrong within the motive lies.
The ones most common, as we see indeed,
Are our own good or avaricious greed.
The toil and watching for the sordid pelf,
Are made to serve the ends alone of self.
What overreaching and what crimes arise,
Along the way conducting to the prize !

The subterfuges, often the resort,
When contests sharp are carried on in court ;
The torch applied oft in the darksome night,
The scenes of plunder mid th' accruing fright,
The cruel murder in the secret glen,
And bolder pushes made by highwaymen ;
And lesser pilferings, often that prevail,
By those who covet on the smaller scale,
Show well the poison lurking deep within,
Which leads to flagrant deeds of fiendish sin.
But there 's a Hand unseen, which holds the rein,
And often shows how wicked craft is vain ;
While men will course in this piratic bark
They often strand on shoals concealed or dark.

Th' ambitious man will seek for other good,
To gain a name or place by craft or blood ;
To one determined on a crown or throne,
The means are nought by which the prize is won.
The halls of legislation oft are used,
The country sold, important trusts abused,
The boon of freedom is esteemed as nought,
Defenceless multitudes to ruin brought,
All interests opposed, receive a thrust,
Are rudely spurned and trampled in the dust ;

And oft is used th' assassin's bloody steel
A rival to remove, or fact conceal.
But here th' unscrupulous should be afraid
Of falling in the ditch themselves had made ;
For many a ring and ill-designing clan
Have been unmasked, and fallen in the van.
And disappointment is the common lot
Of wicked men whose schemes will come to nought.

But others still the trump of war will blow,
And lead their chargers on to meet the foe,
The cities sack, the fields lay waste and bare,
Nor hoary head nor smiling infant spare.
Where'er their track, such desolations spread,
And homes are filled with mourning for the dead,
Thrones are usurped and kingdoms are destroyed,
While freedom shrieks and life becomes a void.
But in the chances of the crimson war,
Oft victory turns against the conquering car ;
Some hero brave who scorns th' extorted reign,
Will burst the bands that freedom would enchain ;
For such exploits the Spirit oft excites,
As Jonathan against the Midianites.

But not alone in tented fields the strife ;
Ambition rages too in civil life ;

The scholar plods and burns the midnight oil,
To shine in courts, and gain forensic spoil ;
To tower in circles of the truly learned,
And gain the mead of scholarship well-earned.
The war of words, the strife of mind with mind,
Ambition's hardest, choicest field will find.
And here discordant passions will appear,
As envy, hatred, anger, jealous fear ;
And often thus a justly honored name
Is made opprobrious on the wings of fame.
The rival ranklings and malicious hate
Are witnessed often in the warm debate ;
And whether present or posthumous fame,
The seeker soon will find it but a name ;
While cheerful labor, far from fields of strife,
And sweet contentment, seen in tranquil life,
Are found the richest boon to mortals given,
In this dark world so oft with tempests riven.

But pleasure-seeking ones indulge the sense,
And seek their highest earthly good from thence ;
They float along the treacherous, morbid stream,
Like one indulging in a pleasing dream.
The epicure with richest viands cloyed,
With this indulgence often is destroyed:

And alcohol in every varied form
More fearful is than ocean's dismal storm ;
And wrecks of human hopes so often made
Are timely warnings other barks to aid.
And lower vices, as the Scriptures tell,
Are steps which rapidly take hold on hell.
And inoffensive things excessive harm,
Which will in moderation taken charm.
The sportsman may awhile the sport enjoy,
And music sweet the senses rapt employ ;
But all such pastimes for judicious use
Will lose their power to please by oft abuse.
The halls of mirth and pleasure's giddy round
Are not the means whence lasting good is found ;
But such the courses fallen men pursue,
From taste or inclination false or true ;
Still oft unconscious of their real plight,
As one decoyed by *ignis fatuus* light.

SECT. 4. — *Modern Improvements.*

But still, while man in freedom makes his way,
Some good develops oft from day to day ;
Secures advancement in the field of strife
While dipping oars upon the stream of life.

While under ban we only see the dwarf,
As men seem pigmies on the distant wharf.
But give full scope to man's unshackled soul,
To think and speak and judge without control ;
And great development of mind will rise,
And great achievements will the world surprise.
Then will the mind throughout creation soar,
And wonders of the universe explore ;
Inventions make, to aid the human race
In things substantial and æsthetic grace.
Religion gains its utmost purity,
When its development is wholly free.
Through long, dark ages was the world restrained,
And art and science, so long, nothing gained.
As then religion was in duress vile,
Its power upon the mind was lost the while.
Galileo was then in bondage held,
His new discoveries or thoughts repelled,
Respecting movements of the stars and suns,
The way in which the solar system runs.
But in the progress of this thinking age,
Behold improvements wondrous on the stage.
Th' immortal Bacon pointed out the way,
And showed how predecessors went astray,

Inductive reasoning then began its reign,
And corresponding was to all the gain ;
Sir Isaac Newton showed attraction's force,
How stars and planets keep their wonted course ;
Galileo invents the telescope,
Extending far our knowledge and our hope.
And things unseen by unassisted eye,
By microscopic help we now descry,
The blood of man and animals discern,
On which the murderer's doom will often turn ;
The noble science of the healing art,
In modern times has had a rapid start ;
Diseases classified, their nature learned,
And modes of treatment suitable discerned ;
Electric powers are also closely scanned,
And numerous uses placed at our command ;
Creation o'er extensively is learned,
And to the help of man resources turned.
For science has its corresponding art,
And benefits unnumbered thence will start ;
And learning's path is rendered now more plain,
And art and science have a greater gain ;
While printing helps all interests along,
Amid all other forces rendered strong.

And schools of learning have been much improved ;
And dormant intellects been justly moved ;
The deaf and dumb, the idiot and blind,
The ways of marked improvement now can find,
The laws of light have been more clearly learned,
And secrets of far distant stars discerned ;
Photography has also triumphs won,
Disclosing matter of the stars and sun ;
And navigation now admits reforms,
By knowledge of the laws that govern storms ;
The oceans, rivers, continents explored,
Resources vast and comforts new afford ;
Commercial intercourse is easier made,
And more extensive has become the trade ;
Mont Cenis Tunnel and Suez Canal,
From east to west increasing comforts swell ;
The ocean cable and the railroad car
Conveyances afford both quick and far ;
The telegraph sends news as soon as given,
As swift and sure as lightning darts from heaven ;
And thus the evil-doer will arrest
And help the ones whose work and plans are best.
So martial science has been carried far,
And rendered potent in the art of war.

Mechanics and the farmers have been served
By good inventions late in time reserved.
Machines to plough, plant, cultivate, and sow,
To reap and thresh and clean and pitch and mow,
And helps of all mechanic arts the same,
And household implements alike in aim,
And factories unwonted in their speed,
To shape the wares which all in life may need,
Show wonderful advance in modern days,
And of the future are but feeble rays.

Such vast improvements as already told
Increase our common comforts many fold,
Diminish toil and hardship in the round
Of all the business in creation found ;
Give time and means to cultivate the mind,
And hence secure enjoyments more refined.
The flowers that blossom in their native home
More beautiful by culture oft become.
So men by grace and culture surely rise,
Till fitted for a place in yonder skies.
The common school has now its wonders wrought,
In training men for sober, serious thought.
Our higher schools have also filled their place
In adding higher culture to the race.

Thus changes great will always hurry on
Till all the toil and work of life is done.
Th' effect will be as from the twilight morn
To that when zenith rays the skies adorn.
In these last days, the nineteenth century,
What wonderful advance to high degree !
But better still, the future comes forsooth,
As trees well rooted have a speedier growth.
We see the landscape in the opening spring,
When winter's past, and birds begin to sing ;
When buds are swelling and small flowers are seen,
When vegetation starts and spots are green.
The good secured then buoys the spirit up,
And future promise fills with joy and hope.
Such is the aspect of the world now seen,
Proceeding onward in a path of sheen.
And hence still better things will come to light,
As from prophetic gleams we gain the sight.

CHAPTER XXII.

THE FUTURE FROM ANALOGY AND PROPHECY.

AND now the future we may briefly trace,
The changes and improvements of our race.
The first and mediæval and the last,
Have been set forth as o'er the world we passed.
Four thousand years were filled with light and shade,
When Christ, the promised seed, his advent made ;
Hence, years four hundred saw increasing light ;
The next three hundred, gradual stealth to night.
Then papal darkness reigned a thousand years,
When Reformation wondrously appears ;
Evincing in its progress heavenly aid,
As when, from bondage, Jewish tribes were led.
From that time onward light has much increased,
And from the tyrant's grasp the world released.

But Reformation is not yet complete ;
Fierce adversaries with it still compete ;
But like the house of David and of Saul,
The Protestants increase, the rest grow small.

For fifty years most rapid is our gain,
While papal efforts have been mostly vain.
The Protestants in course begirt the world,
And Christian banners are by them unfurled.
And from analogies the future gleams,
And onward will appear with brighter beams ;
As sin its firmer grasp will then release,
And holiness of heart and life increase.
So peace among the nations will obtain,
And bind them with a sympathetic chain.
Then families and neighbors all will find,
Their highest good in acts and doings kind.
And though without the prophet's broader ken
We may obtain a glimpse of home-life then.

In early times was great simplicity,
In homes and living in the family ;
The story of Naomi and of Ruth
Describes those early times with vivid truth ;
The emigration from the famine sore,
Their hardships and bereavements to deplore ;
The remnant then returning to their land,
A faithful but bereaved and stricken band ;
Anxiety and care and patient toil,
To glean and gather up the needed spoil ;

The cloud dispersing and the marriage soon,
Of Ruth and Boaz and their history on ;
Show virtue and affection in detail,
And customs of the land which then prevail.
And all along where piety was rife,
Much happiness was found in human life ;
Sin was the drawback and of ghastly mien,
And terrible in operation seen.
The world is now advanced, improvements come,
And greater good derived from hearth and home.
Some favored one who lives in latter days,
May speak of home-life in its normal ways ;
Although description of the life will fail,
Which in those favored ages will prevail.
In those millennial days, most sure to come,
We fancy thus the common Christian home.

From th' lofty summit of a wood-capped hill,
Pours down a small cascade or rippling rill,
Thence flowing on some devious curves to make,
Till mingled with the neighboring peaceful lake.
Beneath the hill and on the common street,
A cottage stands of mien and model neat.
Tall, graceful trees enclose the spacious ground,
And sun and wind are parried thus around.

Within the yard a crystal fountain stood,
And beauteous fishes sported in the flood,
While pearly waters from a spouting jet,
Cast up their spray amid the sultry heat.
Convenient walks around the yard are seen,
And bordered all with flowers and shrubbery green,
The whole enclosed with neat, substantial fence,
Designed with taste and formed with elegance.
The garden spacious and with plants profuse,
Is well prepared for beauty and for use.
The vines and berries, plants and various roots,
Supply the table with the choicest fruits.
The orchards near their choicest products yield,
And grass and grain are plenteous in the field ;
The pastures stocked with horses, sheep, and kine,
And much was doing in the poultry line.
Thus thrift and taste and liberal views are seen
Around this cottage mid the rural green.
The passing traveller gazes to admire,
And others here are kindled with desire.
The choicest good from such a scene will rise,
And every place should seek for such a prize,
Where vice and crime make not their fearful haunt,
And labor's products answer every want ;

Where home is pleasant and contentment dwells,
And virtuous feeling every bosom swells;
Where pure religion lives and has control
Of all the states and doings of the soul.
Such is the manner of this country-seat,
Pure virtue's laws prevail in this retreat;
The pleasing aspect of the outward scene
Betokens well the graces found within.

The owner is a man of honest fame,
And wears the badge of an untarnished name;
Of mind improved and manners kind and bland,
And heart which opens wide a liberal hand.
He clothes the naked and the hungry feeds,
Of sorrow's children he supplies their needs;
Like unto Him who always nobly stood,
Dispensing blessings both to vile and good.
And institutions to improve mankind
A firm supporter always him would find.
Thus learning sound and virtue thus prevail,
While darkness, vice, and woe before them fail.
His heart is lighted with the liberal flame,
And men both far and near revere his name.

His better half, who holds a gentler sway,
Who governs all while seeming to obey,

Is generous, just, intelligent, and kind,
With godliness the innate soul refined.
From th' virtuous woman mentioned in the Book,
The model of her life and deeds she took.
Her household, clothed with scarlet and with wool,
Are not afraid of snow and weather cool ;
And as their meat in season she prepares,
Keen hunger gaunt their faces never mars.
With active habits here, so useful seen,
Wisdom in all her words has ever been ;
And ever those whom she has lived among
Behold the law of kindness on her tongue.

Their children too are trained in liberal arts,
And formed to virtue in the inward parts ;
Like unto plants of vigorous growth, the sons,
The daughters, more like polished corner-stones.
Thus manly strength and beauty there obtain,
And wisdom, virtue, and the graces reign.

But thousands through the world as seen at large,
Neglect their children, grudging every charge ;
Such may expect for them a fearful doom,
As through the world's enchanted grounds they roam.
As desperadoes wander through the land,
And depredations make on every hand,

We see the baneful cause and source of all,
In want of proper care when they were small.
Thus speculations through the land abound,
And treasons deadly North and South resound;
And everywhere is seen insatiate greed,
Which instigates to many a murderous deed.
So if we fail to guide in ways of truth
Our children plastic in their days of youth,
We may bequeath a curse to our fair land,
Destroying all with parricidal hand.
Behold the desolations all around,
Where surging waters pass th' allotted bound.
How many in their dismal flight begun,
Are whelmed with angry waters as they run.
As waters thus in desolation roll,
So human passions rage beyond control,
When left uncurbed in virtue's rigid school;
And people mourn whene'er the wicked rule.

Not so the children in that rural cot,
Where truth and virtue is their happy lot,
Where learning's stores with liberal hands are shed,
And pure religion's genial influence lead.
As clasps of vine around the tree will cling,
So such supports to them will safety bring.

As they go forth the world's broad field to scan,
Each in his place will show himself a man.
All lands will smile where they perchance may come,
As through the world's broad regions they may roam.
As hawthorn blossoms shed their fragrance round,
And cheer the region where they most abound,
So home, adorned with kindness, truth, and grace,
Will shed the kindest influence on our race.
The sons here ply their hands upon the farm,
The daughters strive to make their house a charm,
From outward strife and vexing cares release,
Where wearied nature may recruit in peace.

In leisure hours they handle book and pen,
And correspondence hold with other men,
To gain a knowledge of the world at large,
Their state and wants, of Christian life, a charge;
And thus prepare for usefulness ahead,
As by a Providence they may be led.
The charms of music also form a part
Of recreations genial to the heart.
And while the younger ones beneath the trees
Enjoy the shade and catch the balmy breeze,
Pursue their sports and pastimes in their round,
And go to school where learning's stores are found,

The older ones, with kindly grace and art,
Would these encourage and with skill impart.
And when the Sabbath bells tell holy time,
Their thoughts and feelings echo to the chime.
The Sabbath set apart for man was made,
Foundations for his higher good thus laid.
This model family all fill their place,
Within his house to seek the God of grace.
Hence blessings large and rich upon them pour,
Which for such households are laid up in store ;
The blessings even of eternal life,
The highest good held out for human strife.
And here we see in beauteous colors blend
Results to which such faithful efforts tend,
And long, eternity will make it plain
That wise domestic rule is not in vain.
The choicest fruits along the stream of time
Will spring from plantings thus in early prime.

And while this happy state is found at home,
Still better friends and neighbors all become.
So will the world in harmony agree,
Just like the branches of a spreading tree ;
Each adding strength and beauty to the mass,
And mutual helpers each of every class.

And hence should all now in the bloom of youth
Make haste to follow in the ways of truth ;
To be most eager while the way is clear,
To learn, and show improvement year by year.
This is the season which Jehovah's given
To gather precious stores for life's last even.
And as you sow, hereafter you will reap,
A doom most happy or most sad to weep.
And various causes now in youth's gay morn,
May lead from efforts which the mind adorn,
And hence do many fail to win the prize,
Whose powers were ample to advance and rise.
The scenes of pleasure which prevail around,
The love of ease which in us all is found,
And idle tempters ever urging on,
Are of the causes now so fatal known.
The spider's web is woven for the fly,
And woe to that one which approaches nigh ;
So Satan's snares are spread with artful mien,
And prove most faithful when to us unseen.
The idle crew are much in danger here,
And those most careless in their mad career,
Mischievous ones are oftenly sadly caught,
And those whose scruples at the wrong are nought.

Now this suggests that all in time attend,
To every duty both to foe and friend,
And to the end in wisdom's ways endure,
Preserving conduct and the conscience pure.
And father, mother, daughter, darling son,
Make your own homes like this imagined one ;
That in perfection it may truly prove
An emblem of our brighter home above.
Then will the surging stream of mortal strife
End in the ocean of eternal life.

And when the families are all thus trained,
The church will have the same improvement gained ;
For more expansive views will intervene,
And more consistency in life be seen.
Those little faults which often bring disgrace,
To right and noble deeds will then give place,
The intellect, the heart, and then the hand,
Will be employed as Duty's calls demand.
The path of duty will be understood,
As leading in results to our best good ;
And thus harmoniously will all unite
To labor in the fields for harvest white ;
The Spirit will descend like showers of rain,
And faithful efforts never prove in vain ;

The church her garments beautiful will wear,
And, in her joy and triumph, heaven will share.
Good will on earth will mutually prevail,
And angels from on high the tidings hail.
And as our vision reaches down the stream,
Still brighter onward will the prospect gleam ;
As better things will be in days to come,
Of which prophetic numbers teach the sum.
The trodden and neglected poor will live,
And sad and sorrowing ones will thus revive ;
Gigantic wrongs will cease the world t' infest,
And bolts and bars and bonds and deeds will rest.
The gloomy prison then will be unknown,
As vice and crime have hence forever flown.
Intemperance, the deadliest foe, will cease,
And from attending evils earth release.
Licentious writings also men debase ;
But these no longer here will have a place.
The haunts of vice so common now at hand
Will be proscribed and spurned throughout the land.
So all incentives to the pride of life
Will be discarded as nefarious strife ;
Resources wasted and the burdens borne
Will to their proper use and office turn.

Disease induced and ills so oft incurred,
Will be removed and pristine health restored.
The means and time thus saved from wanton waste
Will be employed in works of use and taste ;
And then the race will rise in skill and power,
And minds gigantic will in goodness tower.
Inventions, arts, and knowledge will ensue,
To gladden all the earth, its face renew.

Improvements now show what the world may be,
When wrongs corrected shall have left her free.
With eager gaze we look for that glad morn
When such improvements will the world adorn.
Then comes the time of harmony and peace,
When strifes of nations will forever cease.
The martial tread and heavy cannon's roar
Will startle not, as war shall be no more ;
The weapons used, the cruel sword and spear,
In implements of farming will appear ;
The monitors and rams and iron-clad,
Which in their ravages make nations sad,
To commerce will their giant forces lend,
And thus the products of all climates blend.
And beasts that prowl their hapless prey to share,
The lion and the leopard and the bear,

No longer with terrific dangers shock,
But harmless graze among the fearless flock.
The serpent, with his swollen, angry crest,
Will be disarmed and quietly will rest ;
So that the little child will oft essay
To stroke his azure neck in genial play ;
The old and young enjoy the shaded street,
And peaceful, pious homes be their retreat.
Then from the parched and barren soil will flow
Pure streams to make rich vegetation grow ;
And flowers diffusing odors sweet around,
And fruits delicious to the taste abound ;
The horn of plenty then in triumph vaunt,
Spontaneous filled to answer every want.
Then Faith and Hope, twin sisters in degree,
And Love, the third in this fraternity,
Will hallow every mountain, vale, and plain,
When He whose right it is o'er all shall reign.
From Arctic climes, where sweeping wild wind blows,
And furious storms prevail and polar snows,
To central zones, where torrid sunlight streams,
And temperate regions free from these extremes,
The glorious change will gladly be confessed,
The world with piety and peace be blessed.

Then in eternity the stream will end,
And white-robed myriads round the throne will blend,
With honors crowned, and palms of victory stand,
Ascribing praise with every angel band,
To Him who washed them in his precious blood,
And brought them there, the ransomed Church of God.





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